

Copy of Letter from Dr. T.H.P. Sailer, dated, July 6, 1922, to the Rev. George T. Scott.

I was interested in the comments in Mr. Shoemaker's letter which you circulated. In regard to Hangchow College I can only express once more my opinion that it would be well for that institution to confine itself to junior college work even although it succeeds in raising a considerable sum of money. It is at present far below the standard of St. John's or Shanghai Baptist, and even a couple of hundred thousand dollars will not, in my opinion, make it possible to pull up to them. Moreover, I think we should deprecate any move to make it a stronghold of orthodoxy as compared with the other institutions. I can sympathize strongly with Mr. Shoemaker in what he says about Presbyterian leadership. Nanking ought to help out in that respect. On the other hand, I think it would be unfortunate to have Hangchow boomed as the only safe institution in the lower Yangtze Valley, and I trust that a canvass for it will not be made on this ground.

We have some rough weather ahead of us theologically. It is perfectly certain to my mind that liberal theology is not a temporary effervescence. Of course, many particular conjectures will be withdrawn, but the whole history of human thought shows that the center of population will move towards greater liberalism. I am greatly concerned to do everything possible to help workers of divergent views to stay together during this period of transition instead of throwing up entrenchments against each other and practicing sharp-shooting. Shoemaker's letter seems to me to reflect the latter alternative. I think it will be interesting to note the effects of the Shanghai Conference. It will probably not put a premium on institutions which advertise themselves as aggressively conservative. After all, the people in charge of St. John's and Shanghai Baptist are real Christians, as devoted as anyone at Hangchow, and I for one should be exceedingly sorry to see anything which seems to label them as of an undesirable type.

Ref

Kind regards of Miss Belle H. Bennett

Received by
Chas. W. Rankin

Organic - 1/17/12

Modernism

in our China Mission

Methodist Episcopal Church, South



Statement and Suggestion as to Procedure

BY

CHAS. W. RANKIN

former Dean of the Law Department of Sochow University
from its establishment in 1915 to February 10th, 1921

and a

Lay Missionary in China under the Board of Missions
Methodist Episcopal Church, South
from July 1912 to May 1921

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*To our Leaders, both Pastors and Lay Men and Women
of the Methodist Episcopal Church, South :*

I.

INTRODUCTORY STATEMENT.

Knowing that the thoughtful leaders of our Church have long since been viewing with alarm the inroads of destructive criticism of the Bible, I am now only trying to lay before them such evidence from a mission field as has come into my possession during nearly nine years that I have endeavored to serve under our Board of Missions as a lay missionary in China, for whatever it may be worth to them in helping them to get at all the different angles of this many sided problem.

The insidiousness of the approach of destructive criticism is well illustrated in an article written as an eulogium upon Dr. Frank Seay by Dr. John A. Rice, as it appears in the issue of the Nashville Christian Advocate of November 12th, 1920, where Dr. Rice says of Dr. Seay:

"As an author he had a difficult task. His chief contribution is on the Old Testament. It was written for the preachers' course and could deal with critical questions only in the most tactful way. The viewpoint is thoroughly modern as to the interpretation of the Old Testament. But that viewpoint had to be suggested rather than elaborated. He could not conceal it and be true to his own convictions." (Bold face lines mine.)

With this sort of viewpoint on the part of instructors and authors who are teaching and preparing text books for training the future leaders in religious thought of our Church, one may perhaps be excused if he closely scans language used by other workers and even by great leaders of our Church when referring to this question.

From the time I first went to China in 1912, I heard rumors as to the orthodoxy of views of some of our missionaries, but being busy with my work, and trusting that these were matters which would either be outgrown or would be adjusted by those who were older in service or by the authorities of our Church, I took no serious notice of such conditions until in the Spring of 1919. Then upon some inquiry finding the situation as I believed serious, I joined two of our older missionaries, pastors, in bringing these matters to the attention of Bishop Walter R. Lambuth, Bishop in charge of the China field, and Dr. E. H. Rawlings, Foreign Secretary of the Board of Missions, then also in China. Bishop Lambuth after this conference with our committee preached in Chinese

a strong sermon on the need of a belief in the Divinity of Jesus, but apparently went no further. Dr. Rawlings stated that he had talked with one of our missionaries about whom there had been much rumor, and said that he was satisfied that this missionary had a vital, living faith, and he, Dr. Rawlings, also did not seem disposed to go further. As a consequence, seeing no prospects of results through official channels, I then—in November, 1919, as I remember—wrote a former lawyer friend, Hon. W. G. M. Thomas, of Chattanooga, Tenn., setting forth fully conditions as I saw them, as touching destructive critical views in our Mission in China, and sending copies of this to Bishop Lambuth, Bishop McMurry who was there the previous year and who had been referred to in the letter, Dr. Pinson, Dr. Rawlings, and to the heads of McTyeire School, and Soochow University, the institutions referred to.

In the summer of 1920, about 250 missionaries of China of various denominations, formed at Kuling and Kikungshan, summer resting places for missionaries and others, an organization called the Bible Union of China "to contend earnestly for the faith once for all delivered unto the saints," and to meet these views of destructive criticism being introduced into China. And, as a further evidence of conditions obtaining in China, in October, 1920, I sent copies of the literature issued by this new organization, to each member of the Board of Missions and to each Conference Lay Leader of our Church.

Bishop Lambuth, at the meeting of our Mission on October 27, 1920, in Shanghai, after reading before the Mission Meeting with my consent the copy of my letter conveying to him as to other members of the Board of Missions the literature of the Bible Union of China, in discussing this question said that he approved of my zeal for the church, but did not like my methods—which so far as I know had only been of two kinds—one, to go to members of our Mission about whom I had heard criticism or rumors and speak with such member face to face; the other, after seeing no apparent results coming through official channels, to write letters to two lay friends and to send literature to the members of the Board of Missions, to Conference Lay Leaders, and some also to Dr. Ivey, Editor of the Christian Advocate. Bishop Lambuth next in this talk made a severe criticism of the newly formed Bible Union of China on a paragraph in its original statement which set out that an object of the Union would also be to try to get fair representation of the conservative element on union committees and in a large delegated meeting then being planned for 1921. (This clause already having been eliminated by the committees of the Bible Union because it had been criticised and was not material, and this action of the committees being then in course of adoption by the membership by vote) Bishop Lambuth saying that this was seeking to pack committees, was political, and wrong. He had no single good word for the 250 of China's missionaries who were standing for orthodoxy of belief in the Bible, or for their efforts. In the course of a lengthy talk he further said to our Mission at this time—some forty odd members being present.

Just where I stand on these questions I do not know. I suppose I am a liberal conservative.

One must hold to the fundamentals. (He did not say what these were.)

If you cannot live inside of this (holding up a copy of our Discipline) you should resign.

I believe that you are all right in your hearts.

Methodism does not shackle thought.

You have a right to think.

No one has a right to manacle your thought.

Think your thoughts, and doubt your doubts, you have a right to and I will see that you are not interfered with.

He then courteously gave me opportunity to reply, when among other things said, I expressed the hope that our Mission would not turn against the Bible Union, and the discussion was closed. The meeting ended, one of the oldest of our missionaries, Miss Mary Culler White, shook hands with me saying, "I am not ashamed for them to know that I am a member of the Bible Union."

There was considerable discussion following the Mission meeting. One young woman missionary said in my hearing, that there were many things in that old Discipline she did not believe; that her father also did not believe all. The wife of one of the missionaries (she had gone out as a single missionary) responded that the same was true of her; that she had told Dr. Cook before she came out that she did not expect she was orthodox, but he said, Oh! we are liberal, and asked nothing further.

The next morning, October 28th, 1920, I called early on Bishop Lambuth, and said to him that in his talk with reference to the Bible Union of China made on the previous day, it being a sharp criticism of a minor and unessential point, with no single good word for 250 of the best missionaries of China who were standing for orthodoxy there when the line was being sharply drawn between the orthodox and those who were unorthodox, that he had placed himself, as I saw it, squarely on the side of those who were unorthodox, and I requested him to kindly arrange for me to go and try to present these matters and that Mission meeting to the lay men of our Church. Bishop Lambuth replied that I did not give him credit for saying that we must stand by the fundamentals. I said, yes, that I gave him full credit for all that he said. He said, I think you will find me as sound as any of the College of Bishops, but I claim to be in touch with my age. He said that he had no authority to arrange for my going to the States; that he would report these matters to the December Bishops' meeting. I said this would be satisfactory.

About December 1st, 1920, seeing that Bishop Lambuth would not be at the December meeting of the Bishops I again saw him in order to learn what he was doing toward arranging for my going to the United States. He asked what I wanted to do. I said that I wanted to communicate these matters to our lay men, (the Lord helping me while we were talking, to remember the proprieties) but that since I was an employee of the Board, as a matter of propriety it would seem right that I first report to them, and I requested that he kindly arrange for me to be present at the May meeting of the Board of Missions for this purpose. He stated that he disapproved of my going for this purpose; further, that he should remain neutral, and that the Mission might want some one in the United States, Jones, or Nance, or Anderson, to represent them; that he had no power to arrange for me to go; that I might write the authorities of the Board and represent the matter to them. He said that he had asked Miss Pyle, Principal of McTyeire School for Girls, as to the teaching of her instructors, if any of them were teaching wrong doctrine, and that she had said she did not think so—that some of them did not believe in the Virgin Birth, but that she did not think they taught this. Bishop Lambuth said to me—I believe in the Virgin Birth; and that he said to Miss Pyle that the same writers who gave the other statements also told of the Virgin Birth, and that he spoke to her of Orr on the Virgin Birth, who makes everything circle around this doctrine, asking if they had read it. He said to me, however,

that he could not help their (the missionaries') thinking; that the main question with him was, did they believe in the Divinity of Jesus Christ, and if they did, then what they thought about the Virgin Birth was of minor importance.

In this discussion before our Mission and in these subsequent conversations with me, Bishop Lambuth took such a stand as touching these questions that I felt that as a lay man I could not fail to try to communicate conditions as I saw them to the lay men and women of our Church in so far as I was able. And accordingly Bishop Lambuth having disapproved of my trying to do this, and following his action the other authorities of our Church having expressed themselves in similar manner, it was with deep regret that I felt that I must in trying to be true to my convictions take steps which would be in conflict with their expressed wishes. But there being no other alternative I took the only way available, and my duties being surrendered to Brother W. W. Blume, I arrived at Nashville for the meeting of our Board of Missions May 4th to 6th for the purpose of giving to the Board such information as I possessed relative to what I believed were unorthodox views of the Bible in our Mission in China. The Board of Missions after in executive session listening to a partial—and because of conditions there a very incomplete statement from me delivered under very great difficulties and many objections, preferred to accept the statement of Bishop Lambuth without further hearing or examination, and unanimously adopted the report of the Committee on Oriental Fields with reference to this matter, as follows, viz.

“Your Committee on the Oriental Fields has considered the statement of Brother C. W. Rankin regarding the beliefs and teachings of certain of our missionaries in China, and has had before it communications from Bishop Lambuth and others on the subject.

“The communication of Bishop Lambuth is enlightening and satisfactory. His administration meets with our hearty approval, and we are entirely willing to leave the matter in his hands. We take pleasure in quoting from Bishop Lambuth's letter the following paragraph, viz.:

“I desire to affirm that I do not know of a missionary in our China Mission, rumors and hearsay to the contrary notwithstanding, who does not believe in the inspiration of the Scriptures, the Divinity of Christ, His incarnation, death and resurrection, and in the personality and witness of the Holy Spirit. There is not one who has not a vital faith, an experience of pardoned sin, and an acceptance with God through Jesus Christ.”

“We therefore recommend that no further action be taken by the Board of Missions in regard to Brother Rankin's complaints.

“We cannot, however, but disapprove of Brother Rankin's course in leaving his work without permission, and in setting himself squarely against the counsel and advice of the Bishop in charge of the field, the Mission Body, and the administrative Secretary of the Board of Missions.

“In view of these facts we believe the Board of Missions is not justified in sending Mr. Rankin back to China.”

Accordingly I am now attempting the second part of the work that I assigned to myself before I left China to do if necessary, to wit—the advising so far as possible, of the pastors and leading lay men and women of our Church of conditions in China as I have seen them to the end that those who with pray-

ers and money are supporting the work of the Church there, may know as fully as possible some of the untoward conditions under which the work is being done, in order that if they believe that certain of these conditions are wrong, they may have opportunity as our Lord may lead them to correct them.

II.

CONDITIONS GENERALLY IN CHINA.

There is perhaps nothing that could more clearly point out the present dangers in China, than the recent organization of the Bible Union of China in order to strengthen "the position of the Christian fundamentals and protect the Chinese Church from those who would assail this position;" and this "because of the teaching of destructive critical views of the Bible, which teaching has been gradually introduced into some mission centers in China;" this organization also making it part of its program "to present to our Home Boards and supporters the vital importance of accepting for missionary service only such candidates as accept the truths" substantially as set forth in the Apostles' Creed. Were it not solemnly published in their literature, it would seem incredible that orthodox missionaries should be driven thus unitedly to urge such a point as this upon the attention of their Home Boards and supporters.

1. Organization of the Bible Union of China.

This organization, formed during the Summer of 1920 by about 250 missionaries of various denominations, at Kuling and Kikungshan and only getting its literature out to all of the missionaries of China by the latter part of November, 1920, had by about April 1st, 1920, increased in membership to about 1,025 missionaries and other Europeans—mostly missionaries. The literature sent out by the Bible Union of China to all missionaries of China, is as follows, viz.

(a) Covering Letter.

The Bible Union of China.

"To All Christian Missionaries in China.

"Dear Friend: Your attention is invited to the enclosed Statement and Memorandum of The Bible Union of China. This movement seeks to unite those of common faith in the fundamental truths revealed in the Inspired Word of God to do more effectively what each has, doubtless, been endeavoring to do alone.

"The present membership of The Bible Union of China—between four and five hundred—through their temporary committees, have drawn up the enclosed which are now presented for your consideration. At the same time they extend a cordial invitation to join with them to all who find themselves in agreement with the position as regards fundamental truths and the inspiration of the whole Bible set forth in the "Tentative Statement of the Bible Union of China" dated November 25, 1920.

"This union is committed to a positive, constructive program. Each of the seven items of the program (see Statement) is claiming the special attention of a Sub-committee; and it is hoped that each person, filling out the membership card, will note, by number, those items in which he (or she) feels special interest.

"The Bible Union proposes to publish a Bulletin at frequent intervals to keep the entire membership informed of the work being done. It is our desire to make this Union serve its members, to make its committees clearing houses where those who accept the whole Bible may inquire with confidence for suggestions regarding text books, Christian literature, and other matters pertaining to the conservation and propagation of evangelical truth.

"A membership card is enclosed. Your prompt return of it will be much appreciated. The election of permanent officers of the Bible Union will be made by ballot of all members early in 1921."

Yours truly,

HENRY M. WOODS, Chairman.

WALTER R. WILLIAMS, General Secretary.

Shanghai, November 25th, 1920.

"P. S. The enclosed information is being sent to all whose names appear in the 1920 Directory of Protestant Missions in China. We shall appreciate your co-operation in reporting to the General Secretary the names and addresses of any whose names do not appear there."

(b) Memorandum re Origin and Organization of the Bible Union of China.

"For several years there has been a growing concern in the minds of many missionaries of various denominations because of the teaching of destructive critical views of the Bible, which teaching has been gradually introduced into some mission centers in China. The conviction has been growing that those who accept the whole Bible as the revealed Word of God and emphasize the Atoning Sacrifice of Christ should unite their efforts in strengthening the position of the Christian fundamentals and protect the Chinese Church from those who would assail this position.

"During the 1920 Kuling Convention it was discovered that without any previous conference or comparison of views several men of different missions and denominations were thinking and working along the same line, i. e., to formulate some common statement acceptable to all who stand for the Bible in its entirety, to which they could subscribe, thus banding themselves together in the interest of the conservation of sound doctrine.

"On Sunday, August 1st, eighteen or twenty men, by mutual understanding, met and appointed a small committee. This Committee issued a call for a public meeting of those desiring "to take definite steps towards strengthening the position, its mission work, of Christian fundamentals as emphasized during the Convention."

"At this meeting, a larger and more representative committee was appointed, to draw up a "statement of fundamentals and program for a permanent organization." After a day of prayer, set apart for this special object, this committee brought in its report, which was adopted by the public meeting. At this public meeting, no less than one hundred and fifty enrolled as members of the association. At a called meeting of the membership held the same evening to organize the association, it was decided to make the movement national in its scope, and the following resolution was unanimously adopted:

"That at this first meeting of those on Kuling who have felt constrained to band themselves together in a movement towards the conservation in mission work of the fundamentals of the Christian faith, we most cordially extend

the invitation to join with us in this movement to all our fellow missionaries throughout China. While this movement is primarily a missionary organization, we also welcome to membership all other Christians, foreign and Chinese.'

"We have elected a Committee Ad Interim of thirty members whose first duty is to extend this invitation and send with it information as to the origin, aims and program of the movement, to every Protestant missionary in China. This Committee has also been asked to arrange for an early ballot from the whole membership for the election of a National Committee of one hundred to carry into effect the items of the program. From this Committee of one hundred, shall be chosen an Executive Committee of fifteen and the officers of the association, namely, Chairman, two Vice-Chairmen, a Secretary and a Treasurer.'

"In response to a unanimous request from the Committee Ad Interim and members of The Bible Union of China on Kuling, the Friends' Mission has released Rev. W. R. Williams to give part of his time to promoting the work of the Union as its temporary General Secretary. All correspondence regarding the Union should be addressed to him at Luho, via Nanking.

"At the request of the Committee Ad Interim Rev. C. F. Blom, one of its members, visited Kikungshan with the purpose of acquainting its residents with the action taken on Kuling. Accordingly, on Thursday, August 26th, at a public meeting on Kikungshan the Bible Union movement was approved, and certain suggestions were made for changes in Kuling Tentative Statement. The names of 135 men and women were added to the membership roll. This same meeting also elected a local committee to promote the interests of the Bible Union.

"Late in September, just before the general invitation to join The Bible Union of China was to have been mailed to all Protestant missionaries in China, it became known that several outstanding Mission leaders were feeling that "a shorter, more definite and positive statement, with certain less essential items on the Kuling Program eliminated, would command a more general support" among those who are in sympathy with the spirit and purpose of The Bible Union of China.

"At the end of a series of addresses, given in Union Church, Shanghai, early in October by Rev. W. H. Griffith Thomas, D. D., and on a day specially set apart for Prayer and Conference, looking toward united effort to re-emphasize the fundamental truths of the Bible a Local Committee was appointed "to discuss the best method of uniting the evangelical forces in China for the defense and proclamation of the simple Gospel of Salvation and for the upholding of the trustworthiness of the Bible as the Word of God." At its first meeting this committee took action requesting a joint meeting with the Executive Committee of the Committee Ad Interim as appointed on Kuling. At this joint meeting certain changes were suggested in the Kuling-Kikungshan Statement. The Statement thus tentatively revised was submitted to the four hundred and more members of the Bible Union and approved by vote.

"Therefore, after much prayer and conference the Tentative Statement of basis for union is submitted to all Protestant missionaries in China for their prayerful consideration; and a hearty invitation is extended to all who are in sympathy with the position therein set forth to join The Bible Union of China.

The Committees appointed on Kuling, Kikungshan and at Shanghai are constituted as follows:

KULING COMMITTEE AD INTERIM.

- Rev. Henry M. Woods, D.D., Presbyterian Church in U.S.A. (South) Hwaiianfu, Ku., Chairman Committee Ad Interim, Chairman Sub-Committee on Literature.
- Rev. J. Wallace Wilson, London Missionary Society, Hankow, Vice-Chairman.
- Rev. W. H. Watson, Wesleyan Methodist, Yungchoufu, Hun., Vice-Chairman, Chairman Sub-committee on Evangelism.
- Rev. W. R. Williams, B.A., American Friends, Luho, Ku., General Secretary.
- Rev. Lowry Davis, M.A., Presbyterian Church in U.S.A. (South) Kashing, Ku., Principal School, Treasurer.
-
- Rev. C. F. Blom, Swedish Mission in China, (C.I.M.) Theological Seminary, Yun-chen, Sha.
- Miss Esther Butler, Superintendent American Friends Mission, Nanking, Ku., President Board of Trustees, Union Women's Bible Training School.
- Mrs. H. H. Curtis, China Inland Mission, Kiangtsing, Sze.
- Rev. Charles H. Derr, Presbyterian Church in U. S. A. (North) Hengchowful, Hunan.
- Rev. C. Newton Dubs, D.D., Superintendent of United Evangelical Mission, Liling, Hunan, Chairman Sub-committee on Personnel.
- Miss S. J. Garland, C.I.M., Shanghai (Kansu.), Secretary Phonetic Promotion Committee, Chairman Sub-committee on Bible.
- Rev. G. L. Gelwicks, Presbyterian Church in U.S.A. (North) Hengchowful, Hunan.
- Mr. W. Gillan, Brethren Mission, Shang Kao, Ki.
- Rev. James R. Graham, D.D., Presbyterian Church in U.S.A. (South) Tsingkiangpu, Ku., Chairman Sub-committee on Prayer.
- Mrs. J. C. Griffith, Canadian Presbyterian, Changto, Hunan.
- Rev. T. C. Ibbotson Church Missionary Society, Siangtan, Hunan.
- Rev. W. F. Junkin, D.D., Presbyterian Church in U.S.A. (South) Sutsien, Ku.
- Miss Margaret King, C.I.M., Yangchow, Ku.
- Rev. R. A. McCullough, C.I.M., Antung, Ku.
- Rev. W. C. McLaughlin, Presbyterian Church in U.S.A. (South), Haichow, Ku.
- Mrs. A. G. Parrott, Shanghai, Secretary-Treasurer Door of Hope.
- Rev. D. W. Richardson, D.D., Presbyterian Church in U.S.A. (South) Nanking, Ku., Professor Nanking Theological Seminary, Chairman Sub-committee on Theological Education.
- Rev. E. G. Tewksbury, Shanghai, General Secretary China Sunday School Union, Chairman Executive Committee.
- Rev. T. N. Thompson, Presbyterian Church in U.S.A. (North), Ichew, Sung
- Miss V. M. Ward, China Inland Mission, Shucheng, An.
- Rev. J. S. Wasson, London Missionary Society, Huangpei, Hupeh.
- Rev. Hugh W. White, D.D., Presbyterian Church in U.S.A. (South) Yencheng, Ku.
- Rev. W. F. Wilson, B.A., Methodist Episcopal, Nanking, Ku., Principal Nanking University Middle School. Chairman Sub-committee on Educational Institutions.
- Miss A. R. V. Wilson, B.A., Presbyterian Church in U.S.A. (South), Hanchow, Che.
- Rev. S. I. Woodbridge, D.D., Presbyterian Church in U.S.A. (South), Shanghai, Editor Chinese Christian Intelligencer.

The Executive Committee appointed on KULING is constituted as follows:*)

Rev. E. G. Tewksbury,	Miss S. J. Garland	Rev. Henry M. Woods
Chairman	Miss Margaret King	Rev. W. H. Watson
Rev. W. R. Williams, Sec.	Mr. Gilbert McIntosh	Rev. J. Wallace Wilson
Rev. Lowry Davis.	Rev. W. F. Wilson	Rev. S. I. Woodbridge

Note:—The members of this Committee Ad Interim were chosen not by mission but because of their being on Kuling and able to begin work at once. It should also be stated that they, as well as the members of all other Bible Union committees, stand committed to the principles of the association in their individual capacity, not in any representative capacity as members of missions or other organizations.

KIKUNGSCHAN COMMITTEE.

Rev. D. W. Herring, Southern Baptist Convention, Chengchow, Ho., Chairman.
Rev. C. N. Lack, China Inland Mission, Yencheng, Ho., Secretary.
Rev. I. Daehlin, Norwegian Lutheran Church of America, Sinyangchow, Ho., Treas.

Rev. E. P. Ashcraft, Free Methodist Mission, Kaifeng, Ho.
Rev. J. L. Benson, Augustana Synod, Hsuehchow, Ho.
Rev. A. Berg, Swedish Mission (C.I.M.), Kikungshan, Ho.
Rev. M. B. Birrell, Christian and Missionary Alliance, Wuchang, Hup.
Mr. P. J. Boehr, Mennonites of N. America, Tungming, Chi.
Rev. J. H. Bruce, Canadian Presbyterian Mission, Wuan, Ho.
Rev. H. S. Fauske, American Lutheran Brethren, Tsaoyang, Hup.
Rev. J. Goforth, D.D., Canadian Presbyterian Mission, Kikungshan, Ho.
Rev. P. Matson, Swedish American Mission, Siangyang, Hup.
Rev. A. S. Olson, Lutheran Free Church, Suichow, Ho.
Mr. L. C. Osborn, Church of the Nazarene, Tamingfu, Chi.
Rev. A. J. Williams, Canadian Episcopal Mission, Kueiteh, Ho.

LOCAL COMMITTEE AT SHANGHAI.

Rev. J. W. Lowrie, D.D., Chairman of the China Council of the Presbyterian Mission North.
D. E. Hoste, Esq., Director of the China Inland Mission.
Rev. A. P. Parker, D.D., Chairman China Sunday School Union Executive Council.
Rev. R. T. Bryan, D.D., Southern Baptist Mission.
Rev. Joshua Vale, Editorial Secretary China Sunday School Union.

*To the Executive appointed on Kuling have been added the local Shanghai Committee above and, also, Mrs. A. G. Parrott and Miss Ruth Paxson.

Rev. J. W. Lowrie, D.D., has been appointed Chairman of the Executive Committee and Rev. Joshua Vale, Vice-Chairman, in the absence of Mr. Tewksbury on furlough.

(c) The Bible Union of China

Tentative Statement, as Revised.

“Being convinced that the state of both the Christian and non-Christian world demands unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible, especially those now being assailed, such as, the Deity of our Lord and Saviour Jesus Christ, His Virgin Birth, His Atoning Sacrifice for Sin, and His Bodily Resurrection from the Dead; the Miracles both of the Old and New Testament; the Personality and Work of the Holy Spirit; the New Birth of the Individual and the necessity of this as an essential prerequisite to Christian Social Service:

“We reaffirm our faith in the whole Bible as the inspired Word of God and the ultimate source of authority for Christian faith and practice;

“And unitedly signify our purpose “to contend earnestly for the faith once for all delivered unto the saints.”

To this end we express our desire to join with others of like mind in seeking to carry out the following Program:

1. Prayer: To pray that God may so direct this movement as to arouse the Church of Christ to its deep need of a firmer grasp on the fundamentals of the Christian faith and a fresh realization of the power and sufficiency of the simple Gospel of our Lord Jesus Christ, the preaching and teaching of which has been blessed of God since the beginning of Missionary work.

2. The Bible: To promote the circulation, reading and study of the Bible, trusting that its Divine Author will use this movement as a testimony to its integrity and authority.

3. Literature: To prepare and circulate literature and textbooks witnessing to the fundamental truths of the Bible.

4. Personnel. To present to our Home Boards and supporters the vital importance of accepting for missionary service only such candidates as accept the truths referred to above.

5. Educational Institutions: To stand firm for faithful teaching of the whole Bible as of primary importance in the work of all Christian Schools and Colleges; and also by deputation work, conferences and special lectureships, help forward local effort in emphasizing the fundamentals of the Christian faith.

6. Theological Education: To promote sound teaching in theological seminaries and Bible Schools and to seek means by which able exponents of the faith may reach the present and future leaders of the Chinese Church.

7. Evangelism: To forward all measures in Christian enterprises which make for the deepening of their devotional, evangelistic, and missionary spirit.

2. The action of the East China Christian Educational Association, in 1919, in recommending for use in the Christian Middle (High) Schools, the “Bible Study Union Lessons,” published by Charles Scribner’s Sons, New York, is another pointer indicating conditions in China.

These books question the inspiration of the Bible, the performance of miracles, and the Divinity of Jesus, yet were recommended by missionaries for use in teaching the Bible to the Chinese youth—and that too over objection made for their unorthodoxy.

Cf. “China’s Stand for the Old Faith,” The Sunday School Times, February 5th, 1921.

III.

CONDITIONS IN OUR OWN MISSION IN CHINA.

A.

1. It is believed that Soochow University and the McTyeire School for Girls, our two leading educational institutions in China, each has sufficient missionary instructors who think according to, acquiesce in or permit in the school the views of what is known as "modern" or "new" theology (according to which with various degrees of interpretation, the inspiration of parts or of the whole of the Bible, the doctrine of the Virgin Birth, the bodily resurrection of Jesus, and perhaps others of the fundamental doctrines, are called in question) to deeply color the thought of these institutions.

2. I am reliably informed and believe that text books are being used or have been permitted to be used in schools for Chinese by missionaries now in the employ of our Board of Missions, which question the inspiration of the Bible or of parts of the Bible, the Divinity of Jesus Christ, the performance of miracles and the bodily resurrection of Christ, as well as perhaps other fundamental doctrines of the Christian faith.

B.

1. Miss Lelia Judson Tuttle of McTyeire School for Girls stated to me that she did not believe in eternal punishment; that she could or could not believe in the Virgin Birth, that to her this doctrine was not important; that she does believe in the Divinity of Jesus; that the Bible is not differently inspired from other books—is only a natural growth or development—is only the cream of the moral thought of the world; she said 'the Bible is no fetish with me.' She expressed surprise that I had not previously known how they thought at her school. (I first talked with her by appointment as touching these questions early in the year 1919.) She said that there were many members of our Church, and even Bishops, who thought as she did.

It appears that there are five of the seven or eight instructors at McTyeire School who with possible variations and degrees of this thought, believe as Miss Tuttle does.

2. Dr. Jno. W. Cline, President of Soochow University, does not seem to have opposed this new line of theological thought coming into the University.

3. Miss Olive Lipscomb, formerly a single missionary, now Mrs. S. R. Anderson of our Mission, appears to be of this new line of thought.

4. Dr. E. V. Jones, holding the chair of Chemistry and Physics at Soochow University, is understood to hold "liberal" theological views.

5. Rev. W. B. Nance is Vice-President of Soochow University. I have perhaps heard more rumors as to his unorthodoxy than concerning any other of our Mission, and yet I have never personally heard him give expression to any unorthodox belief so far as I recall. And in a casual conversation with him at Soochow some years ago, my mind was relieved of misgivings concerning his beliefs by his saying voluntarily—'we see Jesus' life as set forth in the Bible; we know our lives—what they are; there must be a difference.' However, about the summer of 1919 he delivered a lecture at the Summer Normal held at Soochow University (which I did not hear) that, reckoned as an unorthodox deliverance, not only stirred members of our own Mission who both wrote and spoke to me about it, but gave concern to others also. Shortly be-

fore I left China on my present work, a member of another Mission spoke to me of this lecture of Brother Nance's, delivered before the young Chinese teachers who were present in considerable numbers from other missions as well as our own, saying that when they went to Brother Nance afterwards to speak with him about it, Brother Nance said, 'Well, you knew my way of thinking on these questions; if you did not want this why did you put me on the program?' And—this brother missionary said, 'The next year we left him off the program and had a very good meeting.'

A question being made in the meeting of the Board of Trustees of Soochow University in the Spring of 1920, about students of the University when joining our Church making a reservation in their vow of faith as touching the Virgin Birth, I was informed by Brother W. B. Burke, one member of the Board of Trustees who was urging the need of belief in this doctrine, that Brother Nance said to him, 'I am surprised at your ignorance; belief in the Virgin Birth is like belief in the bodily resurrection of Jesus'—in which latter doctrine Brother Burke told me he himself did not believe.

In August, 1920, Brother Kaung Zang-tse, one of our Chinese pastors, told me that when he went to Soochow University as a student, the teaching there with reference to the Bible gave him trouble, but that he had now long since fully recovered his balance. That he did not now remember any specific teaching save that Brother W. B. Nance in teaching concerning the Bible had said that "one is not called on to commit mental suicide. What one cannot reason out, one is not called on to believe." Brother Kaung further said that conditions were much worse at Soochow University now than when he was there as a student; that there was a general distrust of Soochow University on the part of our preachers; that Brother Dzao Tse-Zung (T. C. Chao, in the Mandarin spelling) who was now in charge of the religious work at Soochow University, and at the head of the department of Bible Study, did not believe in the inspiration of parts of the Bible; and when he, Brother Kaung Zang-tse, had asked him, since this was true, how he could know what parts were inspired so that he could trust them, Brother Dzao Tse-Zung replied by quoting a proverb, that there were only nine words that one could believe to be true.

Again, in August, 1920, Brother E. Pilley of our Mission stated that he was present at a meeting held in Mokanshan in the Summer of 1918, when Brother W. B. Nance was discussing the steps that he had taken in his religious development. After stating that he had been involved in the brush, in difficulties, he said that he had at last found his bearings; and among other things—in substance, that he no longer believed in prayer; that it was absurd for man to think that by prayer or at his petition, the plans of a great Creator would be changed or altered. That immediately Dr. Price of Nanking answered, saying that he too had had difficulties, and that he too had emerged from his difficulties, but that he had arrived at a different place from where Brother Nance was; that Brother Nance's teaching was pernicious, and that his actions were not in accord with it, for he had seen Brother Nance regularly attending prayer meeting. That Brother Nance then responded that it was true that his actions and his belief did differ; that he attended prayer meeting because of habit and custom—because it was the customary thing to do.

With reference to the above statement, on or about December 6th, 1920, I went to see Dr. P. Frank Price at the Evans Missionary Home, Shanghai, China—I going to him for the purpose of asking him about the statement made by Brother Pilley. Dr. Price, who is one of the leading missionaries of China, and is of the Mission of the Presbyterian Church in U. S. A. (South) said that

the talk spoken of by Brother Pilley was made at the Monday Morning Club, and that in Brother Nance's talk there were two disappointing things—one with reference to Scripture in which Brother Nance threw aside the old view that makes them pretty much parallel with other writings; and that the other point was with reference to prayer. Dr. Price said that he did not think that he was the one who had given the answer Brother Pilley refers to, though he did answer as to the Scripture; that one of the worst features was that several young men were there, among whom were Dr. Price's own son, Frank, and Walter Hearn.

At the meeting of the Board of Missions of our Church in Nashville, May 4th to 6th, 1921, when the above statement of Brother Pilley concerning Brother Nance was read, Brother Nance arose, said that he was the one referred to, and that he had not made any statement concerning prayer even similar to that given by Brother Pilley.

On a following morning and during the session of the Board of Missions, Brother Pilley said to me and—I think it was also to Dr. Stowe, at any rate to a member of the Board of Missions then present—that he was neither blind nor deaf, that he was present at the meeting referred to on Mokanshan, and that Brother Nance had said what he—Brother Pilley—had stated that he said. Dr. Stowe (if it was he) said, do you think Nance told an untruth when he stood before the Board and denied making any such statement? Brother Pilley said, I am willing to take it that he has changed his views and let it go at that. Brother Pilley then further said, as I walked away from that meeting on Mokanshan after Brother Nance's talk as I have given it, an Episcopal missionary walked away with me, and said—referring to Brother Nance—'That man a member of your Mission! If he were a member of ours he would not remain so twenty-four hours.'

6. Rev. D. L. Sherertz, an instructor of Soochow University, took me strongly to task for interesting myself in these questions; said that no one else was thus concerning himself about them, and that he thought I should leave them alone; that because I know of these things was no reason why I should talk about them—that I should, as he thought, keep this to myself; that in bringing up these matters I was persecuting others; that he did not know on which side of them he was; that bibliolatry was as bad as other forms of idolatry.

7. Rev. T. C. Chao (or in the spelling of the local dialect, Rev. Dzao Tse-Zung), while not a foreign missionary, but a Chinese, is a graduate of Soochow University, and also took his M. A. and B. D. degrees at Vanderbilt. He is a professor of Soochow University, and is and has been for some three or four years at the head of the Department of Bible Study of the University, and in this position is responsible for the text books and the Bible instruction—giving much of it himself—and the Christian ideals of the 450 and more young men in the University.

In the Chinese Recorder of November, 1920, appeared a summary of an article from Brother Dzao or Chao, on Chinese Thought About Christianity. The Chinese Recorder is an old established and responsible magazine, circulating widely over China. Its present editor is also of very "liberal" views. Life, from which this article was translated and summarized, is understood to be an organ of the "new" or "modern" liberal thought, published from Peking. In this article, both as a translation and as a summary, there is possibility of error. But I was in China some four months after its publica-

tion, and the article as I was advised was criticised to Brother Dzao or Chao personally, and I have never heard of or seen any suggestion from him that it misrepresented his thought. This article setting forth Brother Dzao's views on a Creed follows:

“WHAT THE CHINESE ARE THINKING ABOUT CHRISTIANITY.

“The Place of a Creed in Modern Thought and Life.

“In the recent issue of *Life* there are several noteworthy articles. Among them is an article on the ‘Problem of a Creed,’ by Prof. T. C. Chao. The writer begins with something like an apology for writing on an important subject such as the criticism of the Apostles’ Creed and the presentation of his own personal creed. He gives ten reasons for his hesitation to make his thoughts known. But as he cannot keep the truths which he thinks to be important to himself, he is compelled both by his friends and by the sense of his moral obligation to share his ideas with others, to publish what has been fermenting in his mind during the past half year.

“The criticism of the Apostles’ Creed is summed up in five points: (1) The Creed, he thinks, contains in some statements mere historical facts which cannot be considered real articles of faith; inasmuch as such statements—the crucifixion, death and burial of Jesus—may be scientifically ascertained or rejected; (2) The Creed contains certain unessential elements which debar many serious-minded persons from confessing Christ openly; (3) The Creed does not contain anything of a Christian view of society—The Kingdom of God is not mentioned at all though it forms a very essential part of Jesus’ teaching; (4) The Creed dwells on things merely physical and metaphysical, and not moral, containing no statement about any ethical standard or any moral demand on man; it is therefore very unsatisfactory and out of harmony with the spirit of our modern thought and life; (5) finally the Apostles’ Creed does not say a thing about the character of Jesus Christ who is the center of the Christian religion.

“After criticising the Creed, the writer goes on to say that this statement of the Christian faith underwent a process of formation before it appeared in the present form and was produced by the necessity of adapting the religion to the ancient world as well as of protecting the faith from heresies. Our times are very different from those of the ancient or medieval ages. For the sake of the religion as well as for the good of the serious-minded people of our day it is necessary for thinkers of the Church to reconstruct the statements of our faith. This must be done in spite of disagreement and difficulties within the Church of God.

“Then the writer indicates ten requirements for a sound creed. In accordance with these requirements he framed up a creed for his own use, which is as follows:

“1. I believe in God the Creator, Ruler, and Sustainer of the Universe and our holy loving Father who is also our moral ideal.

“2. I believe in Jesus who, through holy living and sacrificial love, achieved character and became God’s Only Begotten Son, equal to God in essence, glory, and eternity and able to reveal God’s nature and man’s possibilities to us, thus having right to be our Teacher, Brother, Friend and Saviour.

“3. I believe in the Holy Spirit, the Spirit of God and of Christ, who seeks to save man and desires that men on account of his love forsake sin and be reconciled to Him, have fellowship and work together with Him in order

that they may expand their spiritual life, realize their moral character, and acquire strength to glorify God and serve men.

“4. I believe that whosoever has Christ’s mind and shares his life and death, glory and shame, purpose and work, is a Christian; Christ has eternal life, so Christians also have eternal life.

“5. I believe that Christians form a united Church through spiritual fellowship, using visible organizations such as denominations as instruments for the realization of the life and spirit of Christ in men.

“6. I believe in the gradual realization of the Kingdom of heaven, which is the realization of a new humanity and a good social order, and so I believe that, in the course of time, truth will become clearer to us, the Church will be purer, humanity will enjoy greater peace, and the world will possess a better civilization.”

8. Rev. S. G. Brinkley was for six years an instructor in Soochow University at Soochow, having the chair of Geology. Then he was made Principal of Soochow University Middle (High) School No. 2, part of the Soochow University system at Shanghai, and occupied his place one year before coming on his furlough. His furlough was on his request extended to two years that he might take additional work at Teachers’ College, Columbia University, New York. Though he wishes it known and remembered that he has no authority to state the theological views of those referred to in his letters, he states his own position fully in a letter which is used by his authority, and which, omitting only two short irrelevant paragraphs at the very beginning, follows:

“547 W. 123rd St., New York, February 8th, 1920.

“Dear Rankin:—I was very sorry to hear that you had felt you must proceed against certain members of the mission because of liberal views. The news that came to me was second or third handed, so I don’t know how accurate it is. Things have a way of getting distorted. What I heard was that you had requested that Mr. Nance, Dr. Jones, Miss Tuttle, Miss Lipscomb, and possibly some others, be recalled because of their lack of orthodoxy. I am writing a few lines on the assumption that these are substantially the facts.

“You will of course understand that I am not writing to scold or blame or even remonstrate. I know that what you do, you do from a high sense of duty. I can appreciate all the more your position because I can well remember the time when I felt just as you do. Now, I have changed. And I might testify—since I am a Methodist—that my present experience is so much richer and fuller, my present attitude toward life and people is so much more Christian than my former state, that I should not change back nor give up my present faith for the world. I thank God for those influences in my life that wrought the change. When I felt that ----- was going off at a tangent last year, I tried to show him my view of the situation, of course recognizing that finally he must decide his own course. You will not resent my doing the same now. Sometimes a person over-emphasizes one side of a situation, and another can help him see the other side.

“My first point is that this is my crowd whose presence in China seems undesirable to you. I mean that my name belongs in the list. It is probably my fault that I have not been positive enough for you to recognize me. But

I thought you understood my position. When I speak, then, I am speaking for myself. The opinions which I shall state are my own; I believe that in general they represent those of the group referred to.

“The views of modern science and the general results of historical criticism are accepted and are fundamental in all my thought. Religion, Christianity is a growing thing. This does not mean that the principles of Jesus have been improved on, but that there is an increasing understanding of what their application to changing conditions and new situations demands. The test of a Christian is not creed, but life. It is the life of human brotherhood, the life devoted to human welfare, the life that will put everything else second to this service of men, that God is interested in making universal in the world. This does not mean the creed is unimportant. A man’s philosophy of life determines his life—but finally it is the life that is important. It was on this basis—the basis of ‘doing the will of the Father’—that Jesus accepted men as brothers or rejected them, as he did the Pharisees.

“As long as we make creed the basis of orthodoxy there are going to be heresies, persecutions, schisms. We differ in our ways of thinking. Our mental make-up, the influences that surrounded us and determined our thought forms, differ. We can come much closer together in matters of purpose, of the heart, of life.

“I am as certain that my view of the Bible, of Christianity, of life, is right as you are that yours is. I believe, furthermore, that your view will fail absolutely in winning China to Christ. I believe that in the modern liberal view there is that which can succeed. I don’t expect to win you to my view. I do not expect us ever to agree here. Yet our purposes, our aims, our hopes are very close together. We want to see a regenerated China; we want to see the Kingdom of God as set forth in the ideals of Jesus Christ, supreme there. Can’t we work together in the same Church for this end?

“Another plan would be for us to withdraw from the Methodist Church and carry on our work under other auspices. But the Methodist Church is ours just as truly as it is yours. Just as we believe that we are rightly interpreting the spirit of Jesus Christ, so we believe we are not contrary to the spirit and purposes of the founders of Methodism. Moreover, there is an increasingly large number of members and preachers in our church who ascribe to the newer ways of thinking. Methodism has never insisted on conformity to creed. It has tolerated ‘the second blessing;’ it has had the casting out of demons and faith healing; it includes in its membership a large number of pre-millenarianists (or whatever the name is of that teaching), as well as those who consider that a very pernicious doctrine. My point is that we of the new **theology** (I don’t like that term either, but it seems to designate the group) are a real part of the Methodist Church. Moreover, you need us in the Church and we need you. Can’t we work together in it! You are not totally conservative. Your idea of a Christian law school for China is far ahead of the general membership of our Church. It can be justified only by interpreting the spirit of Jesus, and in our Church, of the founders and leaders. I and those whom I in general agree with, are not wholly radical. We have strong conservative tendencies. You and I have much more in common than we sometimes think we have. And then, finally, there is that fundamental unity of purpose, aim, of what life really is and means and should be.

“But I come back to where I began. It is in heart experiences that we agree. When one has been through a great joy or a deep sorrow or a big work with others he comes to realize that differences in belief can’t separate.

And that is where I stand with you and Jones and Smith and Nance and Miss Lipcomb and so many of the others in our mission in China.

"I know you well enough to know that you will read this, think it over carefully in all its bearings, and then do what seems to you in the light of all the circumstances to be right. And this is what I want you to do.

"Sincerely your friend,

(Signed) "STERLING G. BRINKLEY."

Again, on June 17th, 1920, this Brother Brinkley wrote a second letter, an extract from which—the only material part, perhaps—follows: (This also being used by authority from him):

"As to my own position, I may say that in principle I think it is about that of Dr. Jones, Miss Tuttle and Miss Lipscomb. We would no doubt differ in details. I should not express my conception of inspiration, for instance, as Miss Tuttle seems to have done. I am conscious that I differ from some of the statements of creed and doctrine held by the conservative element in our Church. I believe that in my ideals of what I want to be and do I am not at variance with the spirit of Christianity and of Methodism. I further believe that the spirit of a movement, the purpose and ideal of a life are all important. My hope is to embody in as far as possible, the spirit of Jesus, to make this attractive by my life and words. This, I think, is your hope and also Dr. Jones'. This, I think, is what the great body of our laymen are most interested in."

9. One of those in China who has examined into conditions in our Mission as touching these questions of new theology, is Miss Grace W. Haight, formerly of Louisville, Ky., and in China since 1917, as a self-supporting worker. For a time she was booked under our Board as a missionary helper. Then needing additional income she taught for a time in Chinese schools, and when I left China, April 6, 1921, she was employed as a teacher in our Soochow University Middle (High) School No. 2, at Shanghai. At my request she prepared a statement of what she had learned in this connection with reference to destructive criticism in our Mission, and extracts therefrom follow, viz.:

"I made the acquaintance of Miss Elizabeth Love, a teacher in the Laura Haygood School, and she told me that Miss Emma Lester, after her return from Columbia University, introduced into the Laura Haygood School, 'The Bible Study Union Graded Lessons,' published by Charles Scribner's Sons. She told me she was aghast when these books were rushed in without consulting her. As Bible teacher, she couldn't conscientiously teach such wrong doctrine and she offered to pay for all the expense the school had incurred rather than use the books, whereupon the faculty, consisting of Miss Martha Pyle, Miss Janie Watkins and Miss Lester, held a meeting, and took her Bible class away from her." . . .

"I saw the Kindergarten teacher of Mokahwoyoen, Miss Jen, Kyoen-Sien, with one of these books in her hand, and I remarked to Miss Louise Robinson, then principal of Mokahwoyoen, that the Scribners' Bible Study Union Lessons were unorthodox, and she said they were the best helps she had, and she didn't think the Chinese teachers would get any harm from them; that there had been some discussion about them when Miss Bennett was out here in 1916." . . .

That Miss Claiborne (of McTyeire) said to her—Miss Haight—“That the Book of Revelation was not canonical, and that I (Miss Haight) might be surprised at some of her views.” . . .

“As my eyes began to be opened, I wondered how far this apostasy had grown, and here and there I took soundings.” . . .

“In a walk at Soochow with Miss Laura Mitchell, I asked her point-blank if she believed Jesus was born of the Virgin Mary, and she said her love of God was so broad that that was a trivial, an immaterial thing with her. I sounded Miss Lipscomb and she said she didn’t think Jesus was conceived by the Holy Ghost. I asked then if she thought Joseph was His father, and she said she didn’t know.” . . .

“Not having been a school teacher, I was unprepared for the subtle skepticism in the late text books. I asked Miss Tuttle, teacher of literature at McTyeire, if she would tell me some history that didn’t strike at the divinity of our Lord. She . . . demanded I prove the divinity of our Lord, if I could. I quoted what the angel said to Joseph, ‘Fear not to take this woman for thy wife, etc.’ She said, ‘Matthew’ . . . ‘who wrote Matthew any way; why didn’t some of the others say it?’” . . .

Miss Haight says she was told by one of the faculty at McTyeire that there were only two of the faculty of seven sound in the faith.

She (Miss Haight) says further that speaking with Miss Lester at McTyeire she asked, “Now, tell me, are you, too, one of these higher critics who do not believe in the Virgin Birth of our Lord?” She (Miss Lester) said, —Well, I can’t say what she said, for I backed off and said to her, “You blaspheme.” Then she said quickly, “Don’t you say (tell) I said that.” I said, “No, I wouldn’t;” but I feel I should have made no such promise. . . . Miss Lester kissed me on the cheek, and said, “We (meaning higher critics) want to be friends with you (the orthodox) but you won’t let us.” I said, “No, I for one; can’t have anything to do with any one who speaks of my Saviour as you have done. He is my best friend.”

“I am heartsick over the situation out here.”

10. Rev. Jno A. Gere Shipley stated to me at Nashville after the meeting of the Board of Missions, May 4th to 6th, 1921, that I might be shocked to know that he did not believe that the Bible is God’s Word—he only believed that it contains God’s Word. And when I asked him this being true how he knew what was God’s Word, and what was not, he said that he prayed that the Holy Spirit might guide him in selecting what was God’s Word.

IV.

OUR SCHOOLS IN THE UNITED STATES.

Of course we all know that the missionaries are not made in China. The Bible Union of China emphasizes this point in No. 4 of its Tentative Statement, as revised; where part of its Program is given as, “4. Personnel: To present to our Home Boards and supporters the vital importance of accepting for missionary service only such candidates as accept the truths above referred to.”

Many of our missionaries go to Northern and Eastern Universities for preparatory work and training, as well as for taking graduate work, and special work when on furlough. Many of those of our mission on furlough this

year were at Columbia University. One young preacher, son of one of our missionaries, and preparing to be a missionary under our Board of Missions, is now—with his wife—at Union Theological Seminary, Columbia University, taking his full theological course of three years.

And are we perfectly sure that our own Universities, Colleges and Training Schools are free from erroneous instruction in this line of thought? Certainly I have heard criticisms in this respect and from reliable sources. Concerning one of our schools—Scarritt—one of the deaconesses of our Church who took her course of training there some years ago, and returned recently for additional work, Miss Aletha Graham, of Shellmond, Tennessee, makes the following statement, viz.:

“Shellmond, Tenn., June 13, 1921.

“Now I am afraid I can't give you anything definite or tangible in regard to Scarritt. I was there a few weeks and was somewhat puzzled—bewildered. 'Twas all so new to me and I was trying to get at, and understand things, at the same time saying very little to any one there. I planned an interview with the Bible teacher and wanted to ask her views on the fundamentals, but came away without having talked with her, so my evidence after all is mere hearsay.....

“They speak of Miss Carter's method of teaching as the “Modern Thinking” or the historical method. Some of the students said the Bible meant more to them than it ever had before, others were distressed and unsettled. She was teaching Acts when I was there. Taught Acts and Epistles before the Gospels. What impressed me most was her apparent (to me) lack of spiritual perception.”.....

“Do you know McGifford as a writer? One of the students said she followed him very closely.

“Whether you would call her teaching destructive criticism or not I hardly know as I did not hear enough.

“It was very different from my teacher. I found I was old-fogy and no one seemed worth while unless they had been to a University.”

V.

PROCEDURE.

These detailed facts are given that we may see the different manifestations of this thought of “New Theology” as it has been evidencing itself on one of our mission fields. I am conscious that this is but one segment of the great problem of our Church, and of all churches. But it is a part of the problem. And as church members, both clergy and laity under God, we are responsible for our Church and her schools.

God is a Person. If a mere man can inspire the substance of a letter and tell his stenographer to write it—he then looking it over and placing his signature thereon to authenticate it as his; or, if a mere man can dictate his letter to his stenographer word for word, cannot God, who made man, do as much? Eliminate the inspiration of the Bible so that it is no longer God's Word in a different—and a very different—sense from other literature, and do we have any Bible left? Or, as one has said, if each man or woman is to judge the Bible as to what doctrine therein is of God and what is not

of God, rejecting whatever teaching therein may not accord with the pre-conceived personal views of his or her undeveloped or unregenerate mind as not therefore being God-given, have we not as many Bibles as we have individuals? Have we any standard remaining? Moreover, does not law imply a law-giver? If God did not personally give the Bible as His Law—if it is only “the cream of the moral growth or development of the world, and only inspired as other man-made literature is,”—is it—can it be law, binding upon my moral life? Sin is a violation of law. If there is no law, is there any sin? If no sin, why need a Redeemer—a Saviour? Why need a plan of salvation? And does not every vestige of our religion go?

Is it not a fact that a majority at least of our pastors are true to the faith of our Church as set out in our Discipline and in our vows of membership? Is it not further true that only a small fraction of our lay membership have lost the faith of their fathers in the Bible as God's Word? Shall we not, therefore, as suggested by a pastor, with such majorities assume control of our Church through her regular machinery, our Annual and General Conferences, and see to it that both our educational work and our Mission work represent the faith of our Church?

Following the thought of our Baptist friends who at their Convention in 1920 seem to have appointed a committee to look into their schools, might we not through our Annual Conferences request action of the General Conference next May in some such way as that suggested in the following:

Memorial to the General Conference.

WHEREAS, The Church is of God; and we know of God through His Holy Bible, His Inspired Word revealing His will to men, and

WHEREAS, We view with alarm the coming of rationalism and materialism with their attendant scepticism into our Theological schools, and into our Colleges, Universities and the other schools of our Church, as well as upon our Mission fields, endangering the foundations of our Church, and threatening to sweep away the superstructure of Church and Christian civilization which we in deep humility recognize to be a sacred heritage that has come to us through men who have learned to know God—not through the merely natural processes or workings of the human mind, but through the teachings of the Bible accepted as His Divine Revelation of Himself to men,

RESOLVED: 1st, That the ----- Annual Conference hereby memorializes the General Conference of our Church at its next quadrennial session in May, 1922, to appoint a Commission of nine, to consist of three clerical members, and six lay members, three of whom shall be women and three of whom shall be men, such commission to have power and to be instructed to at once proceed to examine into the status of all educational and missionary work of our Church as touching the orthodoxy of belief and teaching of all instructors in our schools (including schools on the Mission fields) and of all missionaries employed by the Board of Missions; such examination not to be with a view to trial for heresy, but with a view to determining the propriety of their employment by these agencies of our Church, and with power in such Commission by majority vote to terminate such employment or to cause same to be terminated for belief or teaching inconsistent with the standards of our Church, in all cases of missionaries, and in all cases of instructors employed by schools, colleges or universities under the control of our Church or to receive in any way financial aid from our Church—such aid

not to be in any degree rendered said schools by any agency of our Church except in the event of full and hearty concurrence in and co-operation with the work of this Commission.

2nd. That the test of faith to be applied by such Commission be the following, viz.—An unreserved and unqualified belief in the whole Bible as the Inspired Word of God, and in the doctrines set out in the Apostles' Creed, as already acceded to by every member of our Church in the vow of faith at baptism; especially with the acceptance of those fundamental and saving truths revealed in the Bible such as are now being assailed, viz.—The Deity of our Lord and Saviour Jesus Christ, His Virgin Birth, His Atoning Sacrifice for Sin, and His Bodily Resurrection from the Dead, the Miracles both of the Old and New Testament, the Personality and Work of the Holy Spirit, the New Birth of the Individual and the necessity of this as an essential prerequisite to Christian Social Service. (cf. Statement of the Bible Union of China, supra.) It being understood, however, that this test need not be applied in cases where, as upon Mission fields with native instructors teaching language or equivalent cases, such Christian instructors may not be available or it may not be practicable to secure them.

3rd. That the Commission have authority to travel throughout our Church and to the various Mission fields, if necessary, and to employ such clerical or other help or assistance, and incur such expense for printing and for other matters incidental to the proper performance of their work, as may in the judgment of the Commission be necessary; the funds necessary for such expense to be provided equally by the Board of Education and the Board of Missions, payable on the order of the Commission upon vouchers drawn by the Chairman thereof; for such time as actually employed in this service of the Church, the members of such Commission to receive compensation at the rate of \$2,000.00 per annum, in addition to all their expenses, payable in like manner as the expense of said Commission.

4th. That the Commission proceed at once about the business herein entrusted to it; also making and recommending to our Board of Education and to the several schools of our Church, and to our Board of Missions, rules and regulations for maintaining such work on a sound theological basis, which rules and regulations shall be effective until the next General Conference, and thereafter unless and until modified by the General Conference, the Commission to continue in authority until and to report all its action hereunder to the next General Conference.

RESOLVED, further, That the delegates from this Annual Conference be and they are hereby instructed to vote and to use all legitimate means and effort to secure the appointment by the General Conference of 1922 of a Commission as nearly like that suggested herein as it may be practicable to secure.

It is proper to say that while I have undertaken this work on my own initiative and solely on my personal responsibility, it has been done in the name of our Lord and for the sake of his Kingdom; and in many ways He has evidenced His approval of and given His leadership and guidance in what I am trying to do.

This statement of facts, and the suggestion as to procedure, are submitted to the pastors and laity of our Church for such action in connection therewith as to them may seem well, as our Lord may lead them.

This July 29th, 1921.

CHAS. W. RANKIN

c. o. T. T. RANKIN, Volunteer State Life Ins. Co. Bldg.

CHATTANOOGA, TENN.

N. Bapt. Convention p. 4 eq. 0

THE BULLETIN

N. Presby Gen. Assembly 15

So. Meth. Convention p. 16

So. Presby Assembly & Board p. 21

C.M.S. & M.E. South attached

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Bulletin Number 9. October 1922

CONTENTS

	Page
FUNDAMENTALISTS -	I
“CONTENDING FOR THE FAITH” IN THE COUNCILS OF THE CHURCH :—	
The Church Missionary Society and the Bible - - - - -	4
The Northern Baptist Convention and the New Testament - - - - -	9
The Northern Presbyterian Assembly and “The Shorter Bible” - - - - -	15
The Southern Methodist Convention and Doctrinal Standards - - - - -	16
The Southern Presbyterian Conference and Co-operation in Union Enterprises - - - - -	21
The Cheltenham Evangelical Conference and Unity within the Church - - - - -	26
SIGNS OF THE TIMES - - - - -	29
THE VITAL NEED OF THE EDUCATIVE SIDE OF THE BIBLE UNION. H. L. Cliff, M.D.	35
THE GREAT CERTAINTY. Howard Kelly, M.D.	38
SOME THINGS WE ALL CAN DO. Rev. W. R. Williams - - - - -	40
THE BIBLE IN THE LIGHT OF THE BIBLE. Rev. A. C. Dixon, D.D. - - - - -	41
LIBERALISM OR CHRISTIANITY (Concluded). Prof. J. G. Machen, D.D. - - - - -	51
BOOK REVIEWS :—	
“Is the Higher Criticism Scholarly ?” By Prof. R. D. Wilson - - - - -	58

THE NORTHERN BAPTIST CONVENTION AND THE NEW TESTAMENT.

[Extracts from articles by Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, N. Y., concerning the Baptist Fundamentalists and their contention at the Northern Baptist Convention, held in Indianapolis, U.S.A., in June 1922, for a Statement of Fundamental Bible Truth. These extracts are all taken from different issues of the *Watchman-Examiner* and of course represent the Conservative viewpoints regarding the action of the Convention and the questions at issue.]

BEFORE THE CONVENTION.

. . . For a quarter of a century prominent teachers in our schools and outstanding preachers in our pulpits have been carrying on a propaganda of rationalism which, in robbing Christianity of its supernatural content, is undermining the very foundations of our holy religion. Despite the fact that rationalism is exceedingly distasteful to the rank and file of our people, it has grown amazingly, for false teaching is like leaven in its permeating power. Everywhere the matter elicited discussion, but everywhere the discussions ended with this question: "How can a movement so powerful and so subtle be met in such a denomination as ours?" Everybody's business is nobody's business. Everybody felt that something ought to be done, but nobody knew just what to do.

In the spring of 1920 a group of twenty-five pastors met in the City of New York for a day of conference and prayer. That group of pastors decided that at least one thing could be done—a larger group could be called together on the day before the meeting of the Northern Convention in Buffalo to consider the situation. They requested seven of their number to arrange for such a meeting. These seven men asked others to join them in calling a Conference on Baptist Fundamentals at Buffalo. The call carried the names of 150 honored and respected ministers and laymen. Fully 3,000 Baptists gathered for that Buffalo Conference. And what a Conference it was! That Conference authorized the calling of the Des Moines Conference, and thus the *Baptist* fundamentals movement was launched.

The word "fundamentalist" came into being on July 1, 1920, one week after the Buffalo Conference. For good or ill, the responsibility for that word rests on the editor of *The Watchman-Examiner*, for on his way home from Buffalo he wrote and in *The Watchman-Examiner* of July 1, he published this paragraph.

. . . "We here and now move that a new word be adopted to describe the men among us who insist that the landmarks shall not be removed. "Conservatives" is too closely allied with reactionary forces in all walks of life. "Premillennialists" is too closely allied with a single doctrine and not sufficiently inclusive. "Landmarkers" has a historical disadvantage and connotes a particular group of radical conservatives. We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals shall be called "Fundamentalists." By that name the editor of *The Watchman-Examiner* is willing to be called."

Other names given to us are "literalists," "dogmatists," "separatists," "medievalists," "cranks" and "ignoramuses." My plea to-day is that, whether we are called fundamentalists or conservatives or pre-millennialists or landmarks or literalists or dogmatists or separatists or medievalists or cranks or ignoramuses, we shall be present, unafraid and undismayed, at every roll call in life to stand for the things in which we believe. . . .

Fundamentalism is a protest against that rationalistic interpretation of Christianity which seeks to discredit supernaturalism. This rationalism, when full grown, scorns the miracles of the Old Testament, sets aside the virgin birth of our Lord as a thing unbelievable, laughs at the credulity of those who accept many of the New Testament miracles, reduces the resurrection of our Lord to the fact that death did not end his existence, and sweeps away the promises of his second coming as the idle dream of men under the influence of Jewish apocalypticism. Rationalism, fully developed, "denies that there is any authority over a man external to his own mind or any revelation of truth except through science." Of course, it denies the unique inspiration and supreme authority of the Scriptures. Let who will deny it, the fact remains that many men of prominence in our schools and in our pulpits are rationalists—infant rationalists, half-grown rationalists or full-grown rati-

alists. They are bold enough to resent the name, but they are not brave enough to deny the facts.

But it matters not by what name these modernists are known. The simple fact is that, in robbing Christianity of its supernatural content, they are undermining the very foundations of our holy religion. And the infinitely sad part of it all is that these men are unconscious of the harm they are doing. Indeed, they boast that they are strengthening the foundations and making Christianity more rational and more acceptable to thoughtful people. Christianity is rooted and grounded in supernaturalism, and when robbed of supernaturalism it ceases to be a religion and becomes an exalted system of ethics (provided an exalted system of ethics can originate with an imposter, which Jesus was unless he was supernatural, for he said, "I and my Father are one"). This present-day rationalistic movement is but a rebirth of the liberal movement which one hundred years ago split Congregationalism and gave to the world the Unitarian denomination. Unitarianism, by eliminating supernaturalism, felt that it was making Christianity "more rational and more acceptable to thoughtful people," but a century of history has proved that Unitarianism lacks the dynamic of genuine Christianity.

DURING THE CONVENTION.

. . . Everybody is happy over the fact that the best of feeling has prevailed throughout the convention. The sensational press of the country freely predicted "intense bitterness," ending in a "split" denomination. We have tried for weeks to reassure our readers and our predictions have all come true. Plain words have been spoken, but always in Christ's Spirit. There have been no personal misunderstandings, no ungenerous accusations, no unpleasant personalities, no unseemly wrangling. The delightful fellowship which should always characterize such gatherings has not been marred for a single moment.

No one disputes or attempts to explain away the fact that our convention is divided into clearly defined groups. This grouping began in a struggle for the maintenance of pure doctrine, but gradually and inevitably organization questions became involved.

The conservative group is contending, in season and out of season, for our time-honored Baptist faith; the liberal group claims that the conservatives would put our people, our organizations and our institutions in the straitjacket of ages that are dead and gone. The great central group says, "Well, we agree largely with the fundamentalists in doctrinal matters, but what on earth is the use of making all this fuss?" In one or the other of these three groups our 2,300 delegates at Indianapolis found themselves.

The fundamentalists offered for approval by the convention the New Hampshire Confession of Faith (one of our time-honored Baptist confessions).

The liberals countered by offering a substitute:

RESOLVED that the Northern Baptist Convention affirm that the New Testament is an all-sufficient ground for Baptist faith and practise, and they need no other statement.

This was clever tactics upon the part of the liberal group. It appeared on the surface that to vote for the New Hampshire Confession was to vote against the sufficiency of the New Testament. The tactics won, hands down. By an overwhelming vote, 1,264 to 637, the convention proclaimed its devotion to the New Testament. All of this was really amusing when we remember that the fundamentalists are making a battle for a reaffirmation of faith in this very same New Testament. Of course any denomination, even the Unitarian denomination, could and would pass a vote acclaiming its devotion to the New Testament. What the fundamentalists wanted was a declaration to the world of what Baptists believe the New Testament teaches. The liberals said, "No, just put the New Testament into the hands of the people." If our liberal brethren would cease proclaiming from classroom and pulpit their interpretation of the New Testament, and just let the New Testament speak for itself, the controversy would be happily settled. Indeed, under those circumstances there never would have been any controversy. But the liberals won, and the New Hampshire Confession was not approved, though it would hardly be fair to say that it was rejected. . . .

AFTER THE CONVENTION.

(Directly following the Indianapolis Convention described above, Editor Laws has an automobile ride with two of the leading delegates and recounts delightfully some of the conversation.—ED.)

. . . Try as I might, I could not keep my companions away from the subject of fundamentalism during that long and beautiful drive. Indeed, I found myself right in the midst of the most ardent of the fundamentalists. Retiring in my disposition and eager to learn, I just determined to be silent, and to study these men at close range in the hour of their defeat. But strange as it may seem, these men did not seem remotely to realize that they had had “a crushing blow,” that they had “met their Waterloo,” or that fundamentalism had repeated the experience that it had at Des Moines and “died” again. My companions were uncommonly cheerful, and had the audacity to suggest that “truth” can never be defeated, can never die. They seemed to feel that the Convention’s action in declaring that the New Testament is our only and all-sufficient guide in matters of faith and conduct was, after all, a great victory for fundamentalism. Their argument was somewhat as follows:

It is because men have departed from the teaching of the New Testament that we are making our protest; it is this very New Testament that teaches the supernatural birth of Christ, the substitutionary death of Christ, his resurrection from the dead and his glorious second coming; if the rationalists have come back to the place where they really accept the New Testament as authority, our battle is over and our work has not been in vain; we sought to have the Convention interpret the basic principles of the New Testament in the words of the fine, old New Hampshire Confession of Faith; the Convention said in effect, “No, we will not interpret the New Testament, but we will accept it afresh and acclaim it as our only and all-sufficient guide”; that action, if lived up to in sincerity, will put an end to denials of the virgin birth of Christ, will put an end to denials of the substitutionary death of Christ, will put an end to denials of the resurrection of Christ, will put an end to denials of the second coming of Christ; if the rationalists were sincere they have been converted, if they were not sincere we

shall soon find out; if we made mistakes at Indianapolis we can correct them at Washington; fundamentalism was never so strong and never so much respected; its advocates were accorded a courteous hearing; it is recognized as a mighty movement which must be reckoned with; its advocates must make it plain that there is no self-seeking or ambition for place or power among them, but that their sole ambition is to promote our time-honored Baptist faith and to protest against the removal of the ancient landmarks; it will continue to be the duty of fundamentalists to protest against a false interpretation of Christianity (if there be such after we have publicly declared our allegiance to the New Testament), to expose and denounce rationalistic teaching in our academies, colleges and seminaries (if there be such after we have publicly declared our allegiance to the New Testament), and through the properly constituted authorities to seek the removal of every rationalist from the teaching force of every school founded by Baptist people, supported by Baptist money or seeking Baptist patronage (if there be such after we have publicly declared our allegiance to the New Testament).

I may be revealing a secret, but the foregoing about expresses the position of these leaders of fundamentalism with whom I took that afternoon ride in Chicago. They talked just as freely as if a newspaper editor had not been present. My reaction (to use a modernist term) is that if the fundamentalists are whipped, they have not the least conception of it themselves. They seem to think they have made progress in the past two years, and calculate that twenty years more of effort will bring surprising results. Will this warfare keep up for twenty years? Why, of course it will, unless Christ comes. Indeed, it will keep up until Christ does come, because it will always be necessary "to contend earnestly for the faith once for all delivered to the saints." Earnest Baptists have been thus contending through the centuries. Lately in the North these "contenders" have been called "fundamentalists." Later these "contenders" may be called something else, but their ministry will be needed until the end of the dispensation. . . .

THE NORTHERN PRESBYTERIAN ASSEMBLY AND “THE SHORTER BIBLE.”

Several overtures touching the evils of the “Shorter Bible” and asking a memorial to the church, were sent to the Assembly. The Committee on Bills and Overtures, through its Chairman, Dr. Cleland B. McAfee, recommended the following declaration, which was adopted:

“The Presbyterian Church in the U.S.A., welcomes every sincere effort to bring the Word of God to the minds and hearts of men, and it gladly recognizes that many such efforts are now being made. In view of several movements to this end, however, it bears earnest testimony to the necessity of issuing the Word of God as an entirety, believing that its parts are best understood only in their relation to the whole, and that nothing in the Bible is wisely or properly called by that name, except the whole Bible. Pastors and teachers are urged to make it plain that excerpts from the Bible, while legitimate and often desirable, are merely part of one revelation, needing all the other parts for their full meaning. This church maintains no index of forbidden books, but wishes its people to have free access to all knowledge of and about the Bible. Its concern is solely to maintain the full knowledge of the whole Word of God.”

This is a strange paragraph; what does it really mean? It purports to be an answer to the overtures from certain Presbyteries that are much disturbed over the threateningly injurious influence of the Shorter Bible recently put forth in America. But it seems to say merely that compends of Scripture, or extracts from Scripture are never properly designated *The Bible*, and by implication that the only objection to *The Shorter Bible* is its shortness! Whereas the Presbyteries were not complaining of its brevity but of what they deemed its subtle antagonism to the evangelical faith in its selection of passages to constitute its text. To this point in their united protest, the General Assembly's declaration makes no reply whatever. We shall be much surprised if the Presbyteries concerned, and other Presbyteries also who have not yet taken action, will let this pass as an adequate expression of the attitude of the Presbyterian Church towards The Shorter Bible.

DOCTRINAL STANDARDS AT THE CONFERENCE OF
THE METHODIST EPISCOPAL CHURCH,
SOUTH, U.S.A.

[This was held at Hot Springs, Arkansas, in May 1922. The report of a Committee on Doctrinal Standards is given below and certain of the comments on the Conference reprinted from a conservative Southern Methodist periodical.]

. . . It seems to be the general consensus of opinion that the late General Conference was much more conservative than the one which met in Atlanta four years ago. . . .

But what evidences were there to show that the leanings of the body were toward conservatism? Of course, the best proof of this is that not a single radical measure was adopted. If such proposals got by the Committees, they were not passed by the Conference. . . . Those who spoke from the platform in defense of the historic faith of the Church were invariably applauded while veiled utterances or allusions favorable to "Modernism" (no one presumed openly to advocate it) were received by the majority of the delegates with manifest coolness. In one of his morning devotional talks Bishop — ably touched upon some of the fundamentals that the rationalists have been attacking, and the Conference refused to permit him to stop for quite a while and showed great appreciation of his masterful utterance. . . .

The measures needed to maintain in purity the teaching and preaching of "the faith once delivered to the saints" was by far the liveliest question before the General Conference at Hot Springs. The first move toward handling it was the introduction of a resolution instructing the College of Bishops to appoint a special Committee of Twenty-five to consider all memorials and petitions bearing on the matter; but a substitute, which carried, was offered that each Annual Conference delegation select one member to serve on a Committee for this purpose. The Committee thus constituted is stated to have been composed of 39 ministers and four laymen.

This Special Committee was known as the Committee on Doctrinal Standards. . . .

Finally, after about ten days of discussion, the Report was agreed upon as the Report of the Committee and presented to the General Conference, which adopted it without debate.

What do we think of this Report? In our opinion, it is very good as far as it goes. Our objection to it is that it deals hesitantly and timorously with a situation which, in our judgment, called for a candid recognition of the existing conditions and a vigorous pronouncement concerning them. We say this without meaning in the least to disparage the sound men who served on the Committee, for whom we have the greatest respect. They were heavily handicapped in the contest, and made a brave and gallant fight, getting concessions at last that seemed quite beyond hope for several days, so far as the Committee was concerned. We are inclined to think, however, that the General Conference would have voted for a stronger statement if it had been presented, though one cannot be certain as to that, and in any event there would have been a division that might, to some extent, have been hurtful.

As it was, the General Conference pronounced unequivocally for the teachings set forth in the Apostles' Creed and our Twenty-five Articles of Religion. In so far as its deliverance and authority are respected, no one can repudiate the statements embodied in them and claim that he is in accord with our standards of doctrine.

We think that the Report is quite correct in expressing the belief that "the great body of our people still adhere unwaveringly to the 'faith once delivered unto the saints,'" and the declaration, "We would not have our people, our young people in particular, led to accept beliefs contrary to our recognized standards of doctrine," is much to be commended, as is also the exhortation to our Annual Conferences, Boards of Trustees, and other officers of the Church "to take all necessary steps to banish and drive away all erroneous and strange doctrines contrary to God's word."

[*The Southern Methodist.*]

REPORT OF THE COMMITTEE ON DOCTRINAL STANDARDS.

We have had referred to us memorials, petitions, and resolutions from the North Mississippi, South-west Missouri, Los Angeles, Western North Carolina and Mississippi Annual Conferences, and several such communications from District Conferences, Churches, and individuals, as well as one from the General Board of Missions.

After giving patient, careful and prayerful consideration to these papers, we recommend that the General Conference adopt and publish an address to the Church in the following terms:

“To the Ministers and Members of the Methodist Episcopal Church, South:

We, your representatives in General Conference assembled, in view of the fact that there have come to us various memorials and petitions which indicate that in parts of the Church and among some of our people there is a degree of alarm lest the time-honored and universally accepted doctrines of our Methodism are not being presented in their purity by certain of our preachers and teachers, send you our greetings and beg to assure you that we, and we believe the great body of our people, still adhere unwaveringly to “the faith once delivered to the saints.”

It may be that some, using that liberty which Methodism has always allowed to its representatives, have gone too far in questionable speculations. We would not have our people, our young people in particular, led to accept beliefs contrary to our recognized standards of doctrine. Those standards are amply set forth in our Articles of Religion and in the Apostles' Creed.

We therefore call upon all Annual Conferences, Boards of Trustees of our institutions of learning, and other responsible officers of our Church, to take all necessary steps to “banish and drive away all erroneous and strange doctrines contrary to God's word.”

No article of our faith has been from the beginning more precious or more vital in our history than the divine inspiration and sufficient authority of the Bible. We recall to you once more those emphatic and comprehensive words of our fifth Article of Religion: “Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.”

Such is the faith which we have inherited from our fathers and by which we unfalteringly hold. God has wonder-

fully rewarded our loyalty. The past quadrennium, the last year especially, has been for our Zion one of unexampled prosperity. Our people have been moved to pour vast sums of money into the treasury of the Lord. Multitudes of souls have been the harvest of our ministry. Our increase of membership last year (91,315) was the greatest we have ever had in one year, and greater than that reached the same year by any other branch of Methodism. Meantime, the young people of our Church societies and institutions of learning are offering themselves by the thousand for lives of sacrificial service.

As enforcing the sentiments for which we would have our people stand, we bring to their attention and commend to their consideration the following weighty paragraphs from the pastoral address of our honored and beloved bishops:

“Heretofore our Church has been remarkably exempt from destructive influences and revolutionary tendencies. Our preachers (with few, if any, exceptions) have been characterized by purity of doctrine and elevation of life, and the spirit of our people has been marked by the most admirable conservatism of evangelical Christianity.

“We do not disparage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first, Methodism has fostered education and walked unafraid along the paths of intellectual culture. From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro and carried about by every wind of doctrine. Modish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity.

“In these times of doubt and distress the message of the enduring gospel of the Son of God, with apostolic accent and authority, must speak tranquillity and order to a perturbed and

distressed world. The demands of the hour exclude the propagation of novelties and notions.

“The learned and devout men into whose labors we have entered did not follow cunningly devised fables when they made known to our fathers the way of salvation. Mists arising from astral myths and ethnic legends did not becloud their judgment nor dim their faith, and to the sure word of prophecy in which they trusted we shall do well to take heed in these troubled times as unto a light that shineth in a dark place. The present is not the age for discovering the gospel, so long revealed, but for declaring it as a body of saving truth which even an angel might not seek to displace for another gospel without incurring the just anathemas of all holy and faithful souls. Our office is not to produce a new Christianity, but to preach with the power of the Holy Ghost sent down from heaven ‘the old, old story of Jesus and His love.’

“It is our deep conviction that the one evil out of which springs all the uncertainty and distress of the present times is sin, which lies so deep in the human heart. We believe, therefore, that throughout all our borders, in our schools as well as in our Churches, the evangelical note should sound out loud and clear, excluding all doubtful disputations. The one sure way to keep our faith sound is to keep our Christian experience fresh and vital and growing. And the best defense against all the forms of incendiary rationalism on the one hand, and of the fanaticism of ignorance on the other, is a great offensive movement against all the forces of iniquity. Therefore, do we ‘speak unto the children of Israel that they go forward.’ We call for an advance along all the lines of evangelistic activity. As during the quadrennium just past we have laid stress on the missionary and educational work of the Church, so during the coming quadrennium let the forces of the Church be organized in a mighty effort to bring lost men and women to the Son of God. To this end, let the spirit of brotherly love prevail in all our borders; let us put away all worldliness out of our hearts and lives, and let unceasing prayer be made to the God of our fathers for the outpouring of His Holy Spirit upon all our people.”

Signed: A. J. Lamar, Chairman; G. B. Winton, Secretary.

THE SOUTHERN PRESBYTERIAN CONFERENCE AND CO-OPERATION IN UNION INSTITUTIONS.

[Extracts from the Report of the Standing Committee on Foreign Missions, read and adopted at the General Assembly held in May 1922, at Charleston, West Virginia, U.S.A., taken from the official Minutes of the Assembly.]

SOUNDNESS IN THE FAITH ON OUR FOREIGN FIELDS.

A number of overtures concerning the orthodoxy of our missionaries have come into the hands of this Committee, indicating the solicitude on this subject prevailing in the Church. We are glad to be able to report in reply that there is at present no reason to think that our force on the foreign field is infected by the unbelief of the times, or that there is any taint of Modernism upon our missionaries. . . . This being true our Church imposes complete confidence in its messengers to heathen lands, and feels assured that all gifts to the cause of Foreign Missions are applied to the purpose for which they were given. (Here follows a personal reference to one of the missionaries of their church, who had voluntarily appeared before his Presbytery and it had unanimously recorded "its entire confidence in his doctrinal soundness.")

But while we are confident of the doctrinal soundness of our own missionaries, and of the majority of all the missionaries on the foreign field, and while we make allowance for some exaggeration on this subject, we must believe there is only too much ground for concern on this score, and only too ample and abundant evidence from many sources of the wide prevalence of modern infidelity among supposedly Christian workers in the Orient. The mere fact that some 1,800 devoted missionaries, after deliberation and hesitation, have felt forced to band themselves together in a "Bible Union" for the defense of the faith is eloquent enough as to the actual conditions as seen by those on the grounds. As in the homeland there are some who are preaching another gospel which is not another, so some of the same school have found their way into the uttermost parts to sow tares in the field wherein good seed had been sown by pioneer missionaries. It appears to be the aim and

effort of these "liberals" or "modernists" to gain the control wherever possible of the missionary work of the churches. God seems to be moving our missionaries to rise up and to contend earnestly for the faith once delivered to the saints. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up the standard against him.

There is some reason for apprehension lest in union institutions and movements our testimony to the truth may be compromised. Clarke's "Outlines of Theology," a radical work, is found in use as a text-book in two union seminaries, one in Mexico and one in China. In the Union Seminary at — a number of volumes of Hastings' "Bible Dictionary," with its heretical teachings, have been purchased for the students. Some of our missionaries have sought to have these objectionable text-books removed, but so far in vain.

1. That we note with gratitude to God the loyalty of our missionaries to the orthodox faith and their zeal therefor, and we commend all wise plans and efforts to conserve the faith as expressed in our Standards.

2. That the continuance of our co-operation in union institutions shall depend on the removal of objectionable textbooks from the courses taught in these institutions.

3. That the matter of the employment of non-Christian teachers, and the use of the Bible in our mission schools be left in the hands of the Executive Committee.

4. We urge the Committee, however, to pursue to completion its investigations, undertaken with such commendable diligence, and to report the final findings to the next Assembly.

ORTHODOXY ON THE MISSION FIELDS.

[A part of an article which appeared in the August 1922, *Missionary Survey*, the organ of the missionary work of the Presbyterian Church (South) U.S.A. This article refers especially to the carrying out of certain of the Resolutions adopted as above by the General Assembly.]

The burning question at the recent General Assembly in connection with the subject of foreign missions was that of orthodox

teaching on the part of our missionaries and our relation to union institutions in which we have been co-operating, in some of which, it was alleged, the standard of evangelical orthodoxy was not being maintained. Under instruction from the Assembly of 1921 the Executive Committee had been conducting an investigation of this matter, which was incomplete at the time of the meeting of the Assembly at Charleston. The report of the Executive Committee to the Assembly stated that nothing had been discovered in the present situation that would, in the Committee's judgment, justify us in withdrawing from any of our co-operative work. The use of some objectionable textbooks had been discovered, the removal of which, the Committee believed, could be effected by the adoption of judicious measures to that end on the part of our Missions. It was stated, however, that the investigation was still in progress and that the result of it would be reported in full to the next Assembly.

The Assembly took action commending the action of the Executive Committee and instructing it to pursue its investigation to completion, and report the final findings to the next Assembly.

As it was in China that the principal complaints had been made of unsound teaching, the Executive Committee at its meeting in June addressed a letter to our China Missions on the subject, copies of which, however, were sent to all the Missions with instructions to consider carefully anything in this communication that might be found relevant to the situation in any one of our fields. The letter is given below in part:

LETTER TO OUR CHINA MISSIONS ON ORTHODOXY..

Dear Brethren:

I am sending you under separate cover printed copies of our Annual Report to the General Assembly, calling special attention to the paragraph of the report in which we bring before the Assembly the result of our investigation, made under instruction from the Assembly of 1921, of the question of sound teaching in Mission schools under our care or in which we co-operate. . . .

It is now the desire of the Executive Committee that our China Missions should take up this whole matter *de novo* and make an investigation covering all the points referred to in the action of the Charleston Assembly on the subject of orthodoxy,

and send us when the investigation is completed a report covering all these points *representing full Mission action*, and presenting signed majority and minority reports in case there should be irreconcilable differences of opinion on the subject in either or both Missions.

Calling especial attention to the item in the action of the Assembly relating to the use of unsatisfactory text books in Union institutions in which we co-operate, our Committee desires that our Missions should use every proper and legitimate means to secure the removal of such books as are named in the Assembly's action, namely, "Clarke's Outlines of Theology" and "Hastings' Bible Dictionary." Several years ago we had to make an issue with the Board of the Presbyterian Church U.S.A., with which we were co-operating in the Meiji Gakuin in Japan concerning the use of Clarke's Theology as a text book, and the General Assembly instructed the Executive Committee at that time to make the continuance of our co-operation in that institution conditional on the substitution of some book less objectionable from the standpoint of conservatism and orthodoxy as the theological text book. For one year the Seminary authorities substituted Strong's Theology in the place of Clarke's, but at the end of a year Clarke was reintroduced and our Mission withdrew from the Meiji Gakuin and established our Theological Seminary at Kobe.

We most sincerely hope that the other Boards co-operating in our Seminary at — will appreciate the value of our co-operation at least to the extent that they will be willing to adopt some theological text book which our Missions have approved. We would deplore the necessity of separating ourselves from the other evangelical Missions working in — in the matter of theological education, and thus losing the opportunity which we now have, with three members of our Missions on the Seminary faculty, of making our contribution toward the training of the theological students coming from all the evangelical Missions in their views of Christian doctrine. While of course we could not think of making concessions that would involve a sacrifice of principle in this matter, we do not think we ought to take an extreme position in our requirement of concessions from other Missions. We must take the ground, however, that any institution in which our co-operation would involve our endorse-

ment of the institution must be conducted on orthodox lines in matters of essential and fundamental doctrine.

I am instructed by the Executive Committee in bringing this matter to your attention to sound a note of warning as to the possible danger of much harm being done by individual missionaries writing alarmist letters to their friends in this country, or seeking to remedy what they may regard as evils on the Mission field by agitation of such matters in our Church papers and by appealing to Church courts with the view of bringing such questions before the General Assembly in that way. Matters of such seriousness ought if possible to be handled by the Missions as such, and where individual missionaries cannot conscientiously accept the decisions of their Missions and wish to bring the question under consideration before the General Assembly, we think it a much safer and better plan for them to do this by way of regular appeal from the Mission to the Executive Committee and then from the Executive Committee to the General Assembly if they cannot conscientiously accept the verdict of the Committee on their appeal.

I need scarcely to say to you that our Committee has full trust in our foreign missionaries doctrinally and in every other way and is not in any mood of suspicion or misgiving with regard to them. This is also true with regard to our Church generally as evidenced in the declaration of the General Assembly at Charleston on that subject. . . .

Praying that the Spirit of God may guide us in our effort to handle this difficult matter in such a way as will best promote the interest of His cause and Kingdom in China and in the world,

I remain

Fraternally and truly yours,

— — , *Secretary*

For the Executive Committee of Foreign Missions.

9-12. Split in C.M.S.

✓ THE BULLETIN

OF THE

BIBLE UNION OF CHINA

DECEMBER

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AND THE

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CONTENTS

	Page
WHY I BECAME A MEMBER OF THE BIBLE UNION. Rev. J. Walter Lowrie, D.D. - -	1
SIGNS OF THE TIMES :	
The Crisis in the Church Missionary Society - -	9
The "Bible Churchmen's Missionary Society"- -	12
THE BIBLE COMMITTEE :	
Memorizing Millions of Bible Verses. George T. B. Davis - - - - -	14
BOOK NOTES :	
Suggestions for the New Year - - - - -	18
THE FUNDAMENTALS. Rev. D. J. Burrell, D.D., LL.D. - - - - -	19
LUKE, "THE GREATEST HISTORIAN." Rev. A. T. Robertson, D.D., LL.D. - - - - -	25

SIGNS OF THE TIMES.

The following items from the *Record* and the *Christian* shew that the crisis in the Church Missionary Society described on pages 4 and 33 *et seq.* of the October number of the *Bible Union Bulletin*, has not yet been passed.

It will be recalled that at a very largely-attended meeting of members of the General Committee of the C.M.S., held on July 12, a resolution was passed which re-affirmed certain fundamental doctrinal positions of the Church Missionary Society, but recognized that within the limitations of that doctrinal position, there were "certain legitimate differences of opinion." They accordingly appointed a special sub-committee to "secure harmonious co-operation by adequate representation of such differences of opinion, both in administration at home and service abroad."

In consequence of this latter section of the resolution Dr. Wace, the Dean of Canterbury, and Revs. Gladstone and Bartlett, the President and the Secretary of the *Fellowship of Evangelical Churchmen*, resigned from the Committee of the C.M.S.

ACTIONS OF THE FELLOWSHIP OF EVANGELICAL CHURCHMEN.

The *Christian* tells of actions of the *Fellowship of Evangelical Churchmen*, which have resulted from the decision taken at the Church Missionary Society meeting.

On July 13, 1922, members of the *Fellowship* met at the Church House, Westminster, and passed *nem. con.* a resolution recording regret that on the previous day the C.M.S., had set aside the resolution proposed by Rev. D. H. C. Bartlett, which asked simply for the acceptance, in future, by agents of the Society, of the trustworthiness of the historical records of the Bible, the authority of its teachings, and the truth of all Christ's utterances. They then separated for quiet thought and prayer.

On July 28, they re-assembled, and, wishing to discourage all precipitate action, postponed a proposal for the immediate formation of a new missionary organisation, and decided to do nothing during the holiday months, except obtain an expression of opinion as to the right course of action from all Fellowship members. This was done during August and September.

On September 29, they re-assembled, and finding the plebiscite shewed that members all over the country were overwhelmingly in favour of a new organisation to work on original C.M.S. lines, they decided to take steps to form such an organisation, and appointed a sub-committee to accomplish the preparatory work, and to confer with bodies of members assembled in the North, Midlands, and West.

The *Record* says that at this meeting the resolution discussed on July 28, and postponed till after the holidays, was again considered and adopted. Its terms are as follows:

Whereas destructive criticism of the Bible has been taught and is being taught under the auspices of the C.M.S. both at home and in the mission field;

And whereas the Committee of the Society, after four months' consideration, set aside a resolution which simply asked for the acceptance as the Society's agents in the future of only those who hold the trustworthiness of the historical records of the Bible, the authority of its teachings, and the truth of all Christ's utterances;

The Committee of the F.E.C., with deep regret, places on record: (1) That it can no longer regard the present C.M.S. as a true successor of the C.M.S. as founded in 1799, from the principles of which it has so far departed; (2) that it cannot co-operate in the support of missionaries who carry to the heathen world a Bible they do not trust, and proclaim a Christ they regard as defective. This Committee, therefore, recommends that steps be taken for the formation of an organisation which by adherence to the principles of the founders of the C.M.S. shall be the true successor of the original C.M.S., and which shall be ready, as far as means permit, to take over, by amicable arrangement, from the existing C.M.S., missions which or missionaries who can have the whole-hearted support of all who implicitly accept the trustworthiness of the historical records of the Bible, the authority of its teachings, and the truth of all Christ's utterances.

In passing the above resolution, the F.E.C. desires to state that the intention behind the resolution was: (1) To prevent the withholding of funds from missionary work; (2) to prevent the quenching of missionary enthusiasm; (3) to prevent the faithful missionaries at the front from suffering; (4) to prevent subscriptions formerly given to C.M.S. being diverted into other channels. If, and when, C.M.S. reasserts her old principles the new organisation will gladly return to her lawful inheritance, and itself cease to be.

It was interesting to note that previous to this meeting of the *Fellowship of Evangelical Churchmen*, 42 clergymen had met in

the parish of Bolton and passed resolutions to the following effect:

(1) That regarding the Society as having departed from its early principles they cannot co-operate in the support of its work; (2) that a new organisation be formed to follow the lines of the original C.M.S.; (3) that they do here and now appoint a Provisional Committee (a) to advise friends and supporters, (b) to receive and bank funds, (c) to help missionaries or mission stations they can whole-heartedly support. This Committee to act in conjunction with the Missionary Committee of the F.E.C., if such be appointed, otherwise independently.

The Committee was duly appointed and consists of twelve members representing the Dioceses of Manchester, Liverpool and Chester, with power to add to their number.

ACTIONS OF MEMBERS OF THE GENERAL COMMITTEE OF THE
CHURCH MISSIONARY SOCIETY.

In the meantime members of the General Committee of the C.M.S., who were anxious to prevent further cleavage in the Committee and among the supporters of the C.M.S., called a meeting in the Church House, Westminster, London, on October 2. At this meeting the following resolutions* were passed:

I.—That this meeting of members of the Church Missionary Society, cordially accepting the first and second paragraphs of the Resolution of July 12, 1922, (see *Bible Union Bulletin* No. 9, page 7), with their re-affirmation of the oldestablished principles of the Society, respectfully asks the General Committee (for the allaying of some doubts that have been expressed) to place on record the fact that the words in the third paragraph, "certain legitimate differences of opinion amongst us," do not modify the foregoing paragraphs in any way; and that such "legitimate differences" do not include any interpretation of the clauses of the Nicene Creed, or of the references to Holy Scripture in the XXXIX Articles, other than their simple, natural, and historic meaning.

II.—That this meeting, recognising that it is essential to the success of the immediate forward movement, called for in the second paragraph of the Resolution of July 12, 1922, that the administration of the Society should have the fullest confidence of all its members, and believing

* From the "Record."

that such confidence can only be obtained by administrative action, recommends that instructions be given to the Patronage and Candidates' Committee:—

(1) That (in reference to matters on which there has been recent public controversy) no person should be recommended for appointment who does not accept:—

(a) The Bible as the Inspired Word of God and the trustworthiness of its historical records,

(b) The fact of the Virgin Birth,

(c) The fact of the Resurrection of the body of Our Lord,

(d) The fact that Our Lord Jesus Christ is true God and true Man, that His authority is final, and that all His utterances are absolutely true.

(2) That similar Evangelical interpretation must necessarily be applied to any other doctrinal questions which may arise.

III.—That, having regard to the great work that the Holy Spirit is doing through the Society, all who are in sympathy with the foregoing Resolutions be urged to continue and increase their support of the Society, and to use their influence in the General Committee and otherwise in securing a solution upon the lines indicated, and this course is urged the more confidently, because we feel assured that the Holy Spirit will honour our obedience in His own way, by leading us into all truth, and thus to a right settlement of our differences.

IV.—That this meeting desires to commend to the General Committee a suggestion that has been made that a Board of Directors, or Executive Committee, should be appointed with definite duties, and answerable to the General Committee.

BIBLE CHURCHMEN'S MISSIONARY SOCIETY.

Evidently, however, a solution along the lines proposed had not yet been possible. The following from the *Christian* continues the account given above of the actions taken at a later meeting of the *Fellowship of Evangelical Churchmen*.

On October 27, the Fellowship received the report of the sub-committee, and, amid an impressive scene, hallowed by prayer, called into existence the "BIBLE CHURCHMEN'S MISSIONARY SOCIETY."

From among those present a representative committee was appointed, with power to add to their number, consisting of the following:—Mr. T. H. Bailey, Major H. Pelham Burn, Capt. J. A. Campbell, Mr. F. W. Carter, Mr. Chas. E. Cæsar, Col. Seton Churchill, Mr. Alfred Coleman (Cambridge), Mr. E. A. Denyer, Col. D. F. Douglas-Jones (Worthing), Mr. F. Perrott, Mr. W. J. Robbins, Revs. John B. Barraclough, T. H. Bland (Bristol), Jas. Case, George Denyer (Blackburn), N. F. Duncan (Sheffield), Preb. H. E. Fox, A. E. Hughes, Thos. Houghton, J. Harries Jones (Bolton), George H. Lunn, Geo. W. Neatby, I. Siviter (Birmingham), W. S. Standen, C. E. Steinitz (Chichester), Percy Stott (Bolton), C. H. Titterton, and Canon M. Washington (Norwich).

It was unanimously agreed that: (1) as already one of the best medical missionaries (Dr. G. Wheldale Stanley) had left the C.M.S., because of that Society's action on July 12, and had offered for missionary service to an interdenominational society; and as tried and trusted missionaries (such as Miss Miller and Miss Gauntlett) had resigned because of the Society's modern practices; and (2) as other faithful missionaries were contemplating similar action; and (3) as wills were being altered, and funds usually given to the C.M.S., were being diverted into other channels—it was unwise to postpone further the definite formation of a Church of England Society on the lines upon which C.M.S. laboured for 100 years.

But it was at the same time clearly understood that, should the C.M.S., in the near future return to the "old paths," and require its agents to accept the trustworthiness of the historical records of the Bible, the authority of its teachings, and the truth of all Christ's utterances, then the *Bible Churchmen's Missionary Society* should cease to exist, and its funds be handed over to the Treasurer of the C.M.S.

Moreover, it was hoped that the new organization would soon accumulate sufficient funds to be able to take over mission fields now being abandoned by the C.M.S., so that thousands of baptized converts be not left unshepherded to lapse into paganism. It is believed that all this can be done by amicable arrangement with the C.M.S., and in perfect Christian love, so that the result will be the glory of God and the salvation of souls.

MEMORIZING MILLIONS OF BIBLE VERSES.

HOW THE BIBLE SUCCESS BAND IS LEADING MULTITUDES INTO
LARGER BLESSING BY HIDING GOD'S WORD IN THEIR HEARTS.

BY GEORGE T. B. DAVIS.

Miss Garland, formerly Chairman of the Bible Committee, is now on furlough in Australia. She writes of how God is blessing the work of Mr. Davis of the Pocket Testament League, especially in the public schools. She has met him several times and they have talked together of the possibility of a *Bible Campaign* in China.

Mr. Clayton, of the Hankow Religious Tract Society sends us this following article, written by Mr. Davis, concerning the important work of the *Bible Success Bands*.

Fifteen years ago an American lady residing in England issued a little booklet giving a list of 365 carefully selected Bible verses. One verse was to be memorized each day during the year; and if possible the verses were to be reviewed for a week or month or more, so that they would become a vital part of one's heart and life.

The lady was Mrs. E. A. R. Davis, and the plan was called the Bible Success Band. Christian workers quickly realized the value of the idea. It was taken up with enthusiasm, first in England and America; then in Australia; and later in China and Japan, and Korea, and other missionary lands. Last year scores of thousands of booklets were issued in various languages for lands in both Orient and Occident.

The movement has brought untold blessing to people of all ages and classes in Christian and non-Christian lands alike. A business man in New York declares that the Band has been better to him than a million dollars. An elderly lady says the plan helped to renew her youth. An invalid missionary tells how the daily memorizing of the verses was a prominent factor in the restoration of health.

Miss Fanny Crosby, the blind hymn writer, who wrote more than 6,000 hymns, became so much interested in the movement that she wrote the following:

Oh! the riches vast and boundless,
In the Bible we behold;
Oh! the wealth of joy eternal,
Purer than the purest gold.

SIGNS OF THE TIMES.

THE CRISIS IN THE C.M.S.

In continuation of our report in the last Bulletin, the following will explain the present position in the Church Missionary Society.

The Special Sub-Committee appointed at the meeting of the General Committee, held in London on July 12, 1922, prepared a report in the following terms:

We have met together under a sense of grave responsibility. We have been conscious of the seriousness of the task that has been laid upon us, for, while the immediate issues are concerned with the harmonious working of the Church Missionary Society, nothing less than the well-being of the whole missionary cause is at stake. The unrest which has prevailed within the Society is not unknown in other circles; and the action to be taken by the Church Missionary Society, and the success of its efforts to restore harmonious working, will be felt the world over.

At the same time, we have been conscious of the many prayers which have been offered in our behalf, and our experiences in the course of our discussions have convinced us that those prayers have not been unanswered; God the Holy Spirit has been with us, leading—at times by a way that we knew not—but leading us along the path of His Will.

There is no need to dwell on the unrest which has called the Sub-Committee into being or on its causes; rather would we say something of the methods by which we believe healing may be found.

We have been led to touch upon the points of theological difficulty which have become prominent in the present controversy; but, in doing so, we have avoided, as far as possible, anything in the shape of fresh definition. We have fallen back on the traditional methods of the Society, and have refused to define where the Church has not defined. But, by our appeal to the Creeds and Articles in their Evangelical interpretation we have made clear the adherence of the Society to such cardinal historic facts as the Virgin Birth and the Empty Tomb.

Further, we have dealt, as is indicated below, with the question of the organisation of the Society in such a manner as we believe will give the members of the Society a more efficient control over its action.

But, when we have done all this, we are fully conscious that our efforts will be in vain unless there be throughout the Society a humble and penitent seeking after a new spirit. Whatever our convictions may be, we take to heart the supreme need of love. At the recent National Christian Conference at Shanghai a Chinese leader used the following striking phrase of the Christian Church: "She shall teach

her members to agree to differ, but resolve to love." With all our hearts we say, "Amen."

We recommend the General Committee to issue a statement in the following terms:—

Inasmuch as there has been misunderstanding in regard to the Resolution of July 12, 1922, we whole-heartedly reaffirm that resolution in its entirety, pointing out that the first two paragraphs govern the third; and we undertake to regulate the operations of the Society in accordance with the principles therein laid down, and declare once more our unwavering acceptance of the supreme authority of the Holy Scriptures and our full belief in their trustworthiness in all matters of faith and doctrine.

And while we realise that it is not within our competence to formulate definitions which our Church has refrained from formulating on so profound a subject as the degree in which the union of the Godhead and Manhood in our Lord Jesus Christ may have led Him to forego the full exercise of His omniscience in matters which were intended in the Divine Providence to be left to our reason, we fervently acknowledge Him to be our LORD and our GOD, the Way, the Truth, and the Life, Who spake as never man spake, and Who made upon the Cross (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

In the interpretation which we, as Evangelical Churchmen, place upon the Creeds and Thirty-nine Articles of Religion, we humbly believe that we have been and are being guided by the ever-present power of the Holy Spirit and by the teaching of the Holy Scriptures.

We rejoice to believe that in the foregoing statement we have the concurrence of the body of our C.M.S. brethren in the mission-field, with whom we are in closest fellowship.

We earnestly call upon all at home and in the field to unite in the faithful proclamation of this essential and glorious Gospel to the whole world which needs it, that all may share with us in the blessings of that wonderful Redemption.

It has seemed to be our duty to frame the foregoing statement in order to remove misapprehensions which we know to be current. But we believe that the Society will best perform its task if, in accordance with the traditions of the past, it depends for its Evangelical character on the guidance of its affairs by Evangelical men and women constantly depending upon the Holy Spirit, rather than on formularies or expressions of faith, however carefully constructed. The Society is a great expression of the faith of Evangelical Churchmen and of their love for their Lord. It has been represented to us, and we believe it to be true, that the present constitution of the Society provides very imperfectly for connection between the subscribers to the Society and

those who conduct its affairs. The General Committee, while open to a very large body of subscribers, does not in fact provide for the representation of the whole body. It has very little real power in the choice of officers, or even of regular members of the Committee. It will be seen that we have felt it to be our duty to make suggestions which shall bring the Governing Body of the Society into direct relation with the subscribers as a whole, and establish a stronger sense of responsibility. At the same time we have left the General Committee to be the ultimate Court of reference, both at regular intervals and in all cases of special emergency.

On November 22 a General Committee of the C. M. S. was summoned to consider the report above. The following account of this Committee Meeting is extracted from the *English Churchman*.

After a few preliminaries, the Bishop of Liverpool moved the adoption of the Report of the Special Sub-Committee, which had met in accordance with the Resolution of July 12.

The Rev. H. W. Hinde seconded the adoption of the Report. In doing so he confessed that he would have preferred for it to be different to what it was.

Mr. F. J. Clark then moved an amendment that the first paragraph in the doctrinal statement to be issued by the Society close with the word "trustworthiness," omitting the words "in all matters of faith and doctrine." These words intentionally implied a limitation in the trustworthiness of God's Word, and the exclusion of matters of history, etc. Mr. Clark believed that if his amendment should be carried many Conservatives would continue their support of the Society.

The Solicitor-General, Mr. T. W. H. Inskip, K.C., M.P., seconded the amendment. His short speech was truly refreshing. Many thanked God for his simple testimony to his implicit faith in the veracity and reliability of God's written Word.

The Dean of Canterbury then rose, and at once replied to the Bishop of Liverpool, who had dealt with matters as mere incidents and theories of inspiration, which the Dean assured the Committee were far from that. He regarded belief in the substantial trustworthiness of the Old Testament, including its history as an account of God's actions to be trusted, as vital. Are we justified, he said, in sending out missionaries and authorising them to say to a heathen world, "This is our Bible; accept it, but not its early portions"? He would support the amendment, though he looked on it as insufficient. Historical trustworthiness should be definitely stated. We are asking no more, said he, than is asked of every candidate for Deacon's Orders at his ordination.

The Rev. J. Russell Howden regarded the Report as it stood as failing to give any lead. The limiting clause now being considered

was a confession of failure to decide. These are not small matters. Is our view of Scripture as a whole in conflict with the view of the Lord Jesus Christ? Do we regard the stories of Abraham, Moses, the brasen serpent, etc., as He regarded them? If we reject John iii. 14-15, can we depend on John iii. 16? If our Lord in such matters was in error, our whole conception of Him is altered.

Mr. Howden strongly denied the accusation that in the stand that he and others are taking they are indifferent to the heathen and to the missionaries at the front. They are not even indifferent to unity. In the Church of England there is uniformity without unity. So it is in the C.M.S. to-day. True unity depends not on membership of a society, but on a common command, upon Christ. There is more unity in the Mission Field in some places between members of different societies than between workers in one.

Canon Storrs said that, if the Amendment should be carried, the Society would lose offers of service from those belonging to the Student Movement.

After the interval for lunch, the first speaker was Canon Washington. He would support the Amendment, though he could not support the Report even if so amended. Quoting from the late Bishop Ryle, he showed what the early Evangelicals held as to Holy Scripture. He thus showed the contrast between the views of the men who founded the C.M.S. and the comprehensive policy now advocated. Many are obsessed with the idea of unity. But unity must be based on truth. The Report would officially recognise the liberal view of Holy Scripture, etc. By it the Society would be sowing seeds of trouble in the Mission Field. What authority has the Society for such a departure from its faith and principles in the past?

After a few words from Mr. Winter, the Rev. Dr. Greenup was called upon to move his Amendment, which was the omission of the whole clause, "and our full belief in their trustworthiness in all matters of faith and doctrine." He said that the Report as it stood was capable of a Modernist interpretation. It would be broadcast, and would cause much distress and perplexity. If the C.M.S. is putting forth a statement, it should not be liable to ambiguity or misunderstanding. No statement should be issued which was not in harmony with the teaching of our Church, which holds all Scripture to be the Word of God.

Mr. Clark's Amendment was put first to the meeting. The voting was: For it, 130; against, 210. It was therefore lost. Dr. Greenup's Amendment was lost by a still larger majority.

Bishop Ingham then moved the omission of the first five and a half lines in the second paragraph, and the addition of the words, "And we believe that His teaching, as recorded in the New Testament, is free from all error, and that His authority is final." He made it clear that he was speaking for himself, and not as representing any

society. He did not love these great committees, ending with some vote that caused distress to many hearts, and then the Doxology. It was pathetic to look back on the happy years he had spent in the Society, when a real spirit of unity and love prevailed, and there was no need for such gatherings. A controversy had been introduced by the departure of many from old principles. Five years ago a proposal to widen the door of service was brought forward by men, some of whom spoke of "the new C.M.S." and its requirements. In a great Committee Bishop Knox had moved, and he had seconded, the rejection of that proposal. The result was a conference. At an anxious moment in that conference, it was decided that the attitude of the Society towards Holy Scripture should be in harmony with that of our blessed Lord. That was embodied in the Report issued, since called the Concordat. Unhappily that Concordat had not worked. We were now asked to accept a statement in the Report presented, which recognises the view that our Lord's intelligence was so limited that He may have been in error in the views He held of Old Testament Scripture. He hoped never again to see such a proposal. He knew that the Amendments moved to-day were not sufficient to satisfy the Bible Churchmen's Missionary Society. With no ill-feeling towards anyone, he believed that the only real solution, and the only possible allaying of unrest, would be the quiet withdrawal of those who hold the Kenosis Theory and all to which it leads. For himself, if in the past he had not held the traditional views of the Society, nothing would have prevailed on him to remain a Secretary. He believed this to be the only way out. If this step were taken, a new enthusiasm would come back to the old Society. Whatever administration would come in, it would not be narrower than that of twenty years ago. For Christ's sake, let us send a definite message to the heathen world.

Archdeacon Joynt seconded Bishop Ingham's Amendment. He could not understand the insertion in the Report of the five and a half lines now under discussion. They would be not the pouring of oil on troubled waters, but the pouring of oil on slumbering fires. Who wants this? The very suggestion of such a statement and what it would lead to was abhorrent. He pleaded for its withdrawal. At the same time, he pleaded with F.E.C. members to come back in a body.

Mr. Albert Mitchell, in view of the greatest crisis in the Church since the Reformation, owing to the Report of the Committee of the National Assembly on Prayer Book Revision, pleaded for unity among Evangelicals.

Bishop Lander made light of the differences being discussed, and asked all to get on with the work.

The Dean of Canterbury wished it were possible to do so. If the Report should be carried as it stood, the division would go further.

Bishop Knox confessed that he was the author of the five and a half lines under discussion. For his part he was content to withdraw

them if the Dean on his part would use his influence with his friends to return to the C.M.S. . .

Bishop Knox wished for a talk outside the hall with the Dean. It was suggested that Bishop Ingham, the Bishop of Liverpool, and Mr. Gladstone accompany them. While the others were in discussion, the Bishop of Chelmsford led a time of prayer in the hall for God's guidance. On their return Bishop Ingham presented a different Amendment, on which they were agreed. It was the omission of the first five and a half lines in the paragraph, with the proposed additional words at the end of the paragraph to read:

"We believe in the absolute truth of His teaching and utterances, and that His authority is final."

Canon Guy Rogers objected to the expression of belief in the truth of all our Lord's *utterances*. The Bishop of Hereford did the same. Dr. Bardsley said that such a going-back on the Resolution of July 12 would not lead to peace, and would cause several resignations of missionaries in Asia. The Rev. W. H. T. Gairdner, from Cairo, pleaded for liberty in what he regarded as unimportant matters. The Bishop of Truro could not accept the word "*utterances*" if it implied that our Lord's view of Ps. 110 and the Book of Jonah was to be depended on. Mr. Falconer asked for the omission of the word in the interests of peace. The Rev. G. T. Manley pleaded with F. E. C. members not to press for the word. Sir Robert Williams, from the chair, urged a spirit of compromise and comprehension. Let everything go, said he, that hurts anyone. . . . The opposition to the passing of the amendment with that in it was so great, and the hopelessness of passing it so evident, that Bishop Ingham withdrew the two words "*and utterances*."

The amendment, apart from those two words, was then passed, as also the doctrinal portion of the Report so amended. Proposals as to the reorganisation of the Society were then adjourned, and the Bishop of Liverpool closed the meeting with the Blessing.

The Doctrinal Statement to be issued by C.M.S. now reads thus:—

"Inasmuch as there has been misunderstanding in regard to the Resolution of July 12, 1922, we wholeheartedly reaffirm that Resolution in its entirety, pointing out that the first two paragraphs govern the third; and we undertake to regulate the operations of the Society in accordance with the principles therein laid down, and declare once more our unwavering acceptance of the supreme authority of the Holy Scriptures and our full belief in their trustworthiness in all matters of faith and doctrine."

"We fervently acknowledge the Lord Jesus Christ to be our Lord and our God, the Way, the Truth, and the Life, Who spake as never Man spake, and Who made upon the Cross (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation,

and satisfaction for the sins of the whole world, and we believe in the absolute truth of His teaching, and that His authority is final.

"In the interpretation which we, as Evangelical Churchmen, place upon the Creeds and Thirty-nine Articles of Religion, we humbly believe that we have been and are being guided by the ever-present power of the Holy Spirit and by the teaching of the Holy Scriptures.

"We rejoice to believe that in the foregoing statement we have the concurrence of the body of our C.M.S. brethren in the mission-field, with whom we are in the closest fellowship.

"We earnestly call upon all at home and in the field to unite in the faithful proclamation of this essential and glorious Gospel to the whole world which needs it, that all may share with us in the blessings of that wonderful Redemption."

It was agreed to add that Bishop Ingham's amendment was accepted in the interests of peace.

The following letter from Dean Wace shows that some of the most trusted conservative leaders are able to hope that real safeguards against false teaching have been secured.

SIR:—I feel it my duty to ask your leave to say at once that I think the difficulty I have felt respecting the position of the C. M. S. is appreciably relieved by the result of the meeting of the General Committee last Wednesday.

The withdrawal of the whole of the sentence which appeared to recognise the principle of *Kenosis* is a signal concession. Its introduction into the Report was a flagrant illustration of the danger to which the Society was exposed, and its entire withdrawal by Bishop Knox is a generous act of reassurance. The introduction also, on Bishop Ingham's motion, of the words, "We believe in the absolute truth of His teaching, and that His authority is final," is a very valuable addition, and as the Bishop and Mr. Manley were content to omit the words "His utterances," it may reasonably be considered that they were not essential for the purpose.

With respect to the Scriptures, it was, I think, doubtful whether the amendment moved by Mr. Clark and the Solicitor-General would have really enlarged or strengthened the statement in the Report respecting their trustworthiness; while it may be fairly urged that the admission of their trustworthiness "in matters of faith and doctrine" implies their trustworthiness in the statements made respecting the acts and will of God throughout the Old Testament.

On the whole, in the case of so honoured a Society, I feel it right to put the best possible construction on its deliberate decisions; and after taking the advice of several friends who sympathised with my point of view, and whose judgment I trust, I am for the present content to hope that the principles which I consider to be asserted in these final resolutions will guide the future conduct of the Society.

H. WACE.

Canterbury.

On the other hand there must be not a few who will feel sympathy with the views expressed in the following letter from Mr. S. H. Gladstone also Rev. D. H. C. Bartlett, officers of the "Bible C. M. S.," which appeared in the same issue of the *Record*.

SIR:—The fact that the unhappy doctrinal troubles in the C. M. S. have obtained great publicity must be my excuse for addressing a letter to you on a matter which otherwise would be merely a personal one of little moment.

The General Committee of the Society has now deliberately rejected (1) the trustworthiness of the historical records of the Old Testament; (2) the truthfulness of all our Lord's utterances. As I hold that these are fundamentals and essential for the carrying on of missionary work, I can no longer associate myself with the Society, and I am writing to ask the Committee to accept definitely the resignation of my offices which I tendered to them in July last, and which, at their request, I held up until the special Committee had reported.

It may be an interesting coincidence to some that the first of my letters which I opened on my return home from Wednesday's Committee contained two cheques of £100 each for the Bible Churchmen's Missionary Society. *Laus Deo, Magna est veritas et praevalabit.* The B. C. M. S. has taken offices at 14, Victoria Street, S. W. 1, and will proceed to carry on work on original C. M. S. lines. The co-operation of all who believe in these is invited.

S. H. GLADSTONE.

SIR:—November 22 has come and gone. At last, after eight months' hesitancy, C. M. S. has definitely and finally refused to face the real issue, or to take the only step calculated to stop destructive criticism of the Bible at home and in the mission field.

First, by deliberately confining the trustworthiness of the Scriptures to matters of faith and doctrine, the Society has practically and intentionally (as the Solicitor-General with unanswerable logic made clear) denied their historical trustworthiness. So that destructive teaching concerning the history of the Bible may go forward unrebuked! And, because of the lack of rebuke, sanctioned, patronised, and encouraged!

Secondly, by refusing to declare for the truthfulness of the words or utterances of Christ, and by deliberately cutting out the word utterances at the express demand of leading "liberals," the Society has in reality pronounced for the errancy of our Lord and Saviour Jesus Christ.

Some of the most advanced Modernists, Sceptics, and Communists profess to accept the teaching of Jesus as the sublimest this world has ever heard. We expected something more definite than that from C. M. S., and we must have something more definite if the talk about our Lord's limitations is to cease. And so long as the Society refuses to insist upon the truthfulness of all His utterances, and, by such refusal, encourages the idea of His errancy, so long must we, out of loyalty to Him, separate ourselves from it.

But in taking a step which is costing some of us more than words can express, it is our duty to sweep away misunderstanding of the spirit in which we act. This can be best accomplished by quoting from the latest letters which have passed between Dr. Bardsley and myself, and which were not written for publication. On November 13, he closed a letter to me with these words:

"I am most anxious that there should be nothing which, from the beginning, would be likely to imperil the best relationship between C. M. S. and such a new organisation."

On November 14, my reply closed with these words:

"With all my heart I reciprocate your wish that there may be nothing to imperil the best relationship between the C. M. S. and the new organisation. And I believe if we determine that by the Grace of God there shall be no misunderstanding between us, and no spirit of unholy rivalry, but rather the spirit of mutual prayer and supplication, then we can demonstrate before an onlooking Christian public the possibility of a more real union in diversity than ever existed in attempted uniformity under a single regime."

DANIEL H. C. BARTLETT.

St. Luke's Vicarage, Hampstead, N. W. 3.

THE CHURCH MISSIONARY SOCIETY
AND THE BIBLE.

It is probably known to many readers of the BULLETIN that July 12 was an important day in the history of the Church Missionary Society of Great Britain. On that day the largest General Committee ever held in the history of the Society, numbering at least one thousand persons, assembled in London to discuss a resolution the aim of which was to recall the Society to its traditional standards of belief as regards the trustworthiness of Holy Scripture and the infallibility of our Lord's teaching. A widespread impression has been forming within the Society's constituency, whether rightly or wrongly, that in late years and with a deliberate purpose to move with the times, there has been a growing departure from those standards, and the object of the promoters of the resolution was to test the accuracy or otherwise of this impression, and to secure if possible an unmistakeable declaration of the old beliefs.

The history of the Church Missionary Society is not known to all, so that a few words on this subject may be useful towards an understanding of the present situation.

There is a much older missionary society in the Church of England, the Society for the Propagation of the Gospel in foreign parts. This was founded so long ago as 1701, under official Church patronage, and with a basis as broad as the Church. The wonderful evangelical revival of the eighteenth century profoundly affected the Church of England, and those who came under its influence were known as Evangelicals. Towards these men the authorities of the Church were cold at the best, and at the worst were hostile, and so, finding themselves unwelcomed in the missionary society of their Church, they founded in the year 1799 a missionary society of their own, through which their own distinctive evangelical Church principles could find expression and propagation. This was the origin of the Church Missionary Society for Africa and the East. For thirty years this Society existed without episcopal recognition, but gradually grew in the scope of its operations and in official favour, so that it became at last the largest missionary society in the world, with its work in every continent.

brave and fair, you are a Christian, though you care little more for Christ than for Buddha or for Abraham Lincoln!

Yes, call us "Fundamentalists," please, F.D.s, for we are joining hands around the world, to encircle, to uphold, to cherish, to adore, to preach, to live, the Christ of that Antioch church, the *Fundamental* Christ, the Christ whom Paul preached and died for and no other, the Christ whom Luke, Paul's other half, has photographed for us—born of Almighty God and a maiden, Lord of wind and wave and fish and foal, and of the departed souls of men, the guarantor of the Old Testament and the glory of the New, whose blood was shed for many for the remission of sins, and together with whom we are quickened and raised and sit in heavenly places. It is to preserve this fundamental Christ to the infant Chinese Church that the *Bible Union of China* was formed and continues to live and grow. He is infinitely more to us than the "Master"—*Rabbi, Didaskalos* of the Latitudinarians. We find that He was addressed as "Master" only during the period when He was supposed to be merely or chiefly a *Rabbi* and before the transcendent glory of His crucifixion and resurrection had transfigured Him for all believers. But after He was generally known by the church of Pentecost and of New Testament days to be the Lamb of God that taketh away the sin of the world, the title "Master," *Rabbi*, seems to have been abandoned by them. It was out of date to conceive of the Christ of the Resurrection as "Master," *Rabbi*. He is not so designated again in the New Testament, but as Lord, Lord of glory, Lord of all, Jesus Christ the Lord. This is the "fundamental" Christ, who began first to be discredited as Lord of Glory in the Universities and Divinity Schools of Continental Europe and is now, as Lord of glory, equally discredited in many in Britain and America. The Christ of the *Christianoï*—not the Christ of the Latitudinarians—the Christ of the Church of God; this is the Christ for whom we "Fundamentalists" stand. "Shall the Fundamentalists win?" Yes, unless the Christ of the Fundamentalists is defeated. And if the Christ of the Fundamentalists loses, the world indeed is a lost world.

For 100 years the Church Missionary Society has been the acknowledged missionary agency of the Evangelical School of thought in the Church of England, the basic principles of which school have always been those for which the Bible Union of China stands, the trustworthiness and supreme authority of Holy Scripture and the doctrines of Grace and Salvation. But the Evangelical School in the Church of England, like all other schools, has been affected by higher critical and modernist teachings. And in late years those who favour these teachings in a greater or less degree, and those who more generally defend freedom and progress in religious thought, have come to be termed, or have called themselves, Neo-evangelicals or Liberal Evangelicals.

In the year 1917, representatives of this newer school, who were also supporters of the Church Missionary Society, met and drew up certain resolutions to be submitted to the General Committee, which were intended to broaden the basis of the Society so as to include progressive thinkers of their school. Those on the other hand who desired adhesion to the old standards, opposed these resolutions. The outcome of this difference was the appointment of a Special Committee, which in February 1918 drew up what is known as the Concordat, and it was hoped that this statement of principles and policy would enable the Society to continue its great work without further internal controversy.

Unfortunately, this hope has not been realized. It has seemed to the supporters of the old evangelical principles, that an ever-widening comprehension has been claimed on the basis of the Concordat, and that this comprehension has already advanced so far as to involve the abandonment in practice of some of the Society's traditional principles.

In March last, a London clergyman brought forward a resolution in the Church Missionary Society General Committee with the object of recalling the Society to its old standards of belief, and restoring confidence in its administration.

This action revealed a marked division of opinion in the Committee, and the whole question was postponed for four months, when it was hoped that a pronouncement might be made, free from ambiguities, which would allay the unrest.

On July 12, the General Committee met to reconsider the question, and a Resolution was proposed in the following terms:—

Whereas the character of Holy Scripture as the Word of God involves the trustworthiness of its historical records and the authority of its teachings; and

Whereas our Lord, Whose utterances are true, endorses that authority and trustworthiness:

We, the Committee of the Church Missionary Society, believing that the acceptance of this principle is necessary to the fulfilment of the missionary ideal hitherto associated with the Church Missionary Society, hereby

Resolve neither to send out as missionaries, nor to appoint as teachers or responsible officials, any who do not thus believe and teach. On this basis we are prepared to appoint a Sub-committee to devise plans for the promotion of unity and brotherly co-operation in the work of the Society.

An amendment was proposed in the following words:

Resolved: That inasmuch as the Resolution departs from the tradition of the Society, which has always rested content with the Formularies of the Church as its standards of doctrine, the Committee, for the allaying of widespread unrest as regards the faithfulness of the Society to fundamental doctrines, places on record its unwavering acceptance of the Nicene Confession of faith in its historical interpretation down the Christian centuries, and of Article VI, 'Of the sufficiency of the Holy Scriptures for Salvation'; and it assures the supporters of the Society everywhere of its determination to permit only those men and women who can unreservedly subscribe to these historic statements to serve on the staff of the Society, either at home or abroad.

Further, the Committee, realizing once again with gratitude to Almighty God our sense of fellowship through Him Who is the Spirit of Unity, in loyalty to our Lord Jesus Christ, the Divine Saviour, the Way, the Truth and the Life, calls all friends of the Society to an immediate forward movement both in missionary effort overseas and in spiritual enterprise at home;

And, in view of the fact that there are important differences amongst us, hereby

Resolve that a Sub-committee be appointed to devise means whereby the various views among us may be given due weight both in the administration at home and in service abroad, with a view to happier and more effective co-operation.

Neither amendment nor resolution was carried, but the following resolution was adopted by a large majority.

That, in accordance with the tradition of the Society which, while faithful to the Protestant and evangelical principles and teaching of its founders, has always rested content with the formularies of the Church as its standard of doctrine, the Committee, for the allaying of widespread unrest as regards the faithfulness of the Society to fundamental doctrine, places on record its unwavering acceptance of the Nicene Creed and of the teaching of the 39 Articles, especially in their references to Holy Scripture, and it assures the supporters of the Society everywhere of its determination to appoint only those men and women who can subscribe to the aforesaid formularies and hold with conviction the evangelical interpretation of them to serve on the staff of the Society either at home or abroad.

Further, the Committee, realizing once again with gratitude to Almighty God its sense of fellowship through Him who is the Spirit of Unity, in loyalty to our Lord Jesus Christ, the Divine Saviour, the Way, the Truth and the Life, and in faith in Him as the one and only sufficient Sacrifice for the sins of the whole world, and also in humble reliance upon the supreme authority of Scripture and its trustworthiness in all matters of faith and doctrine as God's Word written, calls all friends of the Society to an immediate forward movement, both in missionary effort overseas and in spiritual enterprise at home through the agency of converted and spiritually-minded men and women whom God has called to the work.

And in view of the fact that within the above-named limitations there are certain legitimate differences of opinion amongst us, we hereby

Resolve that a Special Sub-committee shall be appointed to secure harmonious co-operation by adequate representation

of all such differences of opinion both in administration at home and in service abroad.

It will be seen that this declaration contains no explicit recognition of those two principles of the trustworthiness of Bible histories, and of the infallibility of our Lord's teaching, for which the original resolution asked.

On this account it has disappointed very many: To be silent on these two principles, when they are called in question on all sides, and because to assert them would cause division, seems to many to be unfaithfulness to the truth.

And again, if newspaper reports of the meeting are to be trusted, it was made quite plain at the time, that the last paragraph of the resolution was intended to secure that those who cannot conscientiously accept these two principles shall be fully represented on the Church Missionary Society staff at home and abroad.

This has caused the resignation of some prominent officers of the Society.

From the point of view of the Bible Union of China we cannot but regret that the original resolution, which is so thoroughly in accord with our convictions of fundamental truth, could not be carried in the Committee of this great missionary society, but in the present condition of the world and the Church it is scarcely surprising. Those brave and faithful men in England who have brought the question to a plain issue have not toiled and suffered in vain. Attention has been drawn to a very dangerous movement away from foundation truths, and it cannot fail to have a strong moderating effect upon the policy of the Church Missionary Society. This at least is our hope.

It is not a small thing either to have been the means, under God, of having drawn such a declaration of basic principles and policy from the Society.

For these things, then, our Bible Union may feel thankful, while recognizing that many with whom we are one in sympathy and faith, and who are nearer to the actual conditions than we are, continue to be anxious and perplexed in this matter. For these specially, and for the Church Missionary Society as a whole, we bespeak the prayers of our Bible Union members. Meanwhile, it is quite obvious from this and other indications that there is need for the special work and witness of such associations as our own.

dren committed suicide; in 1920 there were 707; in 1921, 858; in 1922, over 900, or nearly 3,000 in four years. The average age of boy suicides is sixteen, of girls fifteen. When five school girls in four days commit suicide it is time the public asked the reason why. The conclusion reached probably will be that they were temperamentally disordered, or home conditions were intolerable, or that the school system is at fault. All three are the chief causes for child suicide. Child marriage is another serious cause. In 1920 there were sixteen hundred boys and twelve thousand girls fifteen years of age in the United States listed as married, and nearly five hundred of them were recorded as widowed or divorced. The married boys of sixteen numbered 3,222; those of seventeen, 7,690; those of eighteen, 24,644. Girls married at sixteen numbered 41,620; at seventeen, 90,930, and at eighteen, 186,645. Many of these children soon after marriage find that they have made a great mistake in their choice, quarrel, separate, get divorced and supply many of our suicides as well as homicides. Parents and teachers should educate children to avoid emotional excesses, to meet bravely the unpleasant things of life and to consider others as well as themselves. Dr. Thomas W. Salmon says that most suicides are preventable. The league has proved that people tempted to end their lives will first come and "talk it over," and that in most cases they can be saved. The Save-a-Life League believes that with proper equipment it could save thousands every year. "The weakening of religious belief in many persons," says the League's report, "is to blame for many suicides. The lack of the understanding of life's true value and a lack of communion with God and obedience to God's laws is the whole trouble. The fear of a possible punishment hereafter is an important deterrent factor, although not the only one, for true religion requires a man to think less of himself and more of others. . . . This spiritual counsel, calm reasoning and timely assistance (medical, legal or financial) will save almost anyone in despair."

Xian Work April 7, 1923

HERESY IN THE MISSION FIELDS

The perturbation over modernism and heretical preaching in the pulpits and the teaching of heretical doctrines in the seminaries is not confined to Great Britain, Germany and America. It is manifesting itself in the mission fields in as emphatic form as one finds it at home. There is a conflict between the "Fundamentalist" and the "Modernist" going on in China that is as violent as it is becoming in America. Thus the Bible Union of China in its recent bulletin, entitled "Contending for the Faith in the Councils of the Church," deals with the efforts of Evangelical Traditionalists to withstand the inroads of Modernism. The bulletin abounds with citations of a militant and pessimistic character, of which the following is a good example. It is the utterance of a conservative editor on the other side of the Atlantic:

The rationalists parley no more. They are out to win. . . . It is necessary that all bodies of evangelicals stand together, regardless of minor differences. It is not necessary to abandon our distinctive views or organizations any more than it was necessary for Great Britain, France or America to abandon their distinct nationalities. But it is necessary that we find some way of united action, as did the Allies. The best plan now presented is that of the fundamentalists. The rationalists are great on strategy, and they are now determined to divide the conservative evangelical

over

Problems of the Sunday-School Pianist: Study 23

By Robert Harkness

Phrasing the Song

1. Introduction. 2. The Governing Factor.

INASMUCH as Gospel songs usually are printed without any suggestions as to tempo and expression it becomes all the more necessary for the Gospel song pianist to appreciate intelligently the phrasing of the song. In chorus accompaniment this is more in evidence than in solo accompaniment, for in the latter case the singer should determine the phrasing of the song. The secret of clean-cut accompaniment is in phrasing. Let the first note be heard distinctly, but without over-emphasis when it is on a weak beat, and let the last note of each phrase have its full time value.

The old-time method of Gospel song composition was often marred by the lack of "phrasing knowledge" on the part of the composer. In many Gospel songs you find disjointed ideas and thoughts, incomplete suggestions, confusion of themes, and other distressing features, all of which destroy the phrasing possibilities of the song.

In the matter of phrasing, very much might be said with reference to a subject that demands musicianship of a high order on the part of the Gospel song pianist. The term is very comprehensive. It includes, among other things, technical dexterity, a keen sense of rhythm, and above all a musical temperament capable of giving a finished and an artistic interpretation in the performance of any particular Gospel song accompaniment. Do not be content with playing the mere notes, however accurately, but try and bring life into what you play. In music, rhythm is the one thing that goes to make music vital. Phrasing is practically the punctuation by points of silence of musical figures and rhythmical sentences. Musical phrasing, in effect like that of speech, is an influence which enforces active attention as the sounds are heard, and reflective action by the power of memory, in the brief points of silence which intervene between one sentence and another.

Phrasing and style are largely de-

Much, of course, depends upon the art of closing sentences. To this end, an artistic sensitiveness, a discriminating power of measuring and comparing figures and sentences, and consummate tact in rounding off rhythmical divisions are all needed. Touch and phrasing should be studied close together.

Many Gospel song pianists are in the habit, for some reason or other, of adopting too quick a tempo in songs of a certain type. It should always be remembered that in a large building the speed must be somewhat slower than that which would be quite effective in a small building. A Gospel song pianist must use his common sense, both as regards the possibilities of his instrument, the size or the resonant properties of the building, and also the style and character of the accompaniment itself. Take every possible opportunity of hearing orchestral performances of great works, and we shall hear less of so much stodgy work in piano accompaniment. There is no doubt that the playing of really good transcriptions of orchestral music on the piano will do more than anything else to develop a keen sense of rhythm.

2. The phrasing of a Gospel song must be governed by the words of the song. The accompanist is necessarily dependent on the "word phrases" for guidance. Often a line in the words of a song is incomplete in itself. It must be connected with the next line in order to give sense to the message. Such a point should be noted by pianist and singers alike. Again, we sometimes find an idea expressed in half the line. In order to give true musical expression to the idea, that section needs proper phrasing. The would-be master of phrasing must be an analyst, with analyzing eyes and ears, and as such must be acquainted with the elements that constitute Gospel song. Should he, however, be in possession of all the requisite knowledge, he would still have to remember that it can avail him little unless he adds thereto another possession, that of natural musical feeling.

In fact, this is the main thing. This could not be otherwise, for only the artistic can understand the artist. A genius does not create according to rules. He often defies the conventions of the past and sets up new standards. It is impossible to formulate rules for phrasing. If you take the trouble to investigate the question, you will find that at best the rules made by venturesome spirits are drawn from far too narrow a range of facts and regardless of multitudes of exceptions. Very often, however, rules represent nothing but mannerisms and bad habits. To see how great a part uncertainty, with its consequent individualism, plays in phrasing, you have only to compare the phrasing of a few undoubtedly great artists. In putting together what belongs together, and for intelligibility's sake, requires sep-

hearty that there seemed to be no discordant note, though I heard of one missionary who professed liberal views.

I must confess that I approached the Kuling Conference (also in Central China, east of Kikungshan) with some degree of concern, because I had heard that the liberal theologians had, for the most part, control of that great summer resort, and that their antagonism to evangelical orthodoxy was widespread and intense. I heard of some who would not attend the meetings, because they could not endure the "old foggy" preaching, but the audiences were large, and God seemed to be with us in very gracious power.

My dear wife had prayed very earnestly for God's blessing upon my ministry at this conference, and her entering the Glory from the cot of a Kuling hospital was used of God to answer her prayer.

We were all together for several days in a common furnace of heart-breaking grief and loving sympathy, while the "Son of Man" walked with us in the flames, and so "quenched the violence of the fire" as to preserve us from despair, and enable us to testify to the great fundamentals of the Christian faith in such a way as to gain attention and impress hearts.

My personal impression of the situation in China was that it is very much as it is in America. The Christian forces are divided into two camps, one of which believes in the doctrine preached by Spurgeon, Moody, Broadus and all the early missionaries, while the other camp believes in the teachings of Wellhausen, Harper, Clarke, Peake and the younger men and women who have been trained under their tutelage.

Let us now look a little deeper than personal impression and see if we can find the real condition.

In May of 1922 a National Christian Conference of China, comprising about 1,000 delegates, met in Shanghai. This was a truly representative conference; its theological make-up was typical of the theological make-up of China. And The Sunday School Times, in its issues of July 1 and 8, 1922, fully reported that Conference for the American Christian public in the articles of Dr. S. I. Woodbridge, a sound and experienced missionary who has lived in China for many years. Dr. Woodbridge made plain the dominance of Modernism in this Conference, and the fundamental line of cleavage existing between Modernism and Conservatism within the ranks of the missionaries. The Rev. A. R. Saunders, who has been a useful missionary in China for thirty-five years, has written his impressions of that great conference, and is in agreement with the positions taken in the articles in The Sunday School Times. Moreover, many other missionaries in China with whom I talked on the subject held substantially the same view.

So it is perfectly clear that the missionaries in China are divided into two camps. The Modernists insist that there is no division. They desire to remain in a common camp, contending that the differences are not of importance. The Evangelicals, on the other hand, believe that the Deity of Christ, salvation through his atoning blood, the resurrection of Christ and the full inspiration of the Scriptures are vital to any sort of Christianity that is worth while. As I inquired of many missionaries, they thought that about two thousand of the seven thousand missionaries in China belong to the Modernistic camp, but these occupy such positions of influence as to dominate to a large extent the situation.

What is the effect of this upon the Chinese themselves? It is evident that the majority of Chinese Christians, who were saved through the preaching of evangelical truth, are loyal to the fundamentals of the evangelical faith. But the students of the colleges and universities, who have come under the influence of evolutionary teaching, are in the Modernistic camp, and they are belligerent in spirit. Many of them look with contempt upon the unique features of Christianity as expressed by the Virgin birth of Christ, his bodily resurrection, salvation through his atoning death, the supernatural as seen in the miracles, and the Second Coming of Christ. They are enthusiastic believers in the Chinese "Renaissance," and are seeking to adapt their Christianity, so far as possible, to its spirit.

There lies before me a copy of "The Life," "A Journal of Christian Thought and Practice," edited by Timothy Ting-fang Lew, M.A., B.D., Ph.D., a young man who was sent to America for his university training and is now President of the Peking Theological Seminary. This issue is the "Special Federation Conference Number," and about half its contents are in English, though it is usually printed in Chinese. On the second page the journal is defined as a publication of "Cheng Tao Tuan" ("A union to witness the truth"), "an organization of Christians who wish to do their share in meeting the religious needs of the Chinese in response to the Renaissance Movement. Its aim is to witness to the real power and strength of the truth of Christianity."

On page 5 it says: "It is a significant fact that the older religions have started reforms within themselves. Reinterpretation and reorganization have become the battle-cry of the followers of these religions. No less than half a dozen new journals have come into existence within the last few years in Buddhism alone. While materialistic philosophy and anti-theistic teaching are gaining headway, there are increasing

"Restating the Missionary Aim" in China?

Shall the Chinese Renaissance be built upon a mutilated Bible?

By A. C. Dixon, D.D.

Confirming Dr. Dixon's observations regarding the inroads of Modernism in China, is the view expressed in the leading editorial in the Peking Leader, a daily paper published in the Chinese capital, in its issue of November 15, 1922, entitled "Concerning Yenching University." Says the Leader in part: "A steadily increasing number of the leaders inside the Christian circles are taking the position that the important point is not whether men . . . verbally express their faith in a certain set of dogmas, or even call themselves by the name of Christ. Rather, they say, it is whether men act on the principles of brotherliness and mutual helpfulness for which Christ stood. Some are not even particularly interested in arguing that Christ's statement of these principles was better than that of other religious and moral leaders, like Buddha, or Socrates, or Confucius. These men call themselves Christian because they see in Christ's teachings something of unique value, but they by no means insist that others should see that same value. . . . It is because the men and women now directing the affairs of Yenching University have taken this newer attitude that this school has come to be so widely respected entirely outside of purely Christian circles." In defense of the faith, men like Drs. Dixon, R. A. Torrey, and Melvin Grove Kyle have been called to China for their testimony, and readers of The Sunday School Times will be glad to pray for God's blessing on that of Dr. Robert Dick Wilson of Princeton Seminary, author of "Studies in the Book of Daniel" and "Is the Higher Criticism Scholarly?" who sails for China, Japan, and Korea from San Francisco on March 22.

AMONG the first things I heard on reaching Honolulu was that the theological atmosphere of the city was rationalistic, the impression prevailing among many that evangelical orthodoxy, which Asa Thurston and Titus Coan, former missionaries to the Hawaiian Islands, preached, is now effete because modern scholarship has demolished it.

Though a closer inspection confirmed this statement, I was rejoiced to learn that a group of Christian men and women in Honolulu are still evangelical and loyal to the truth which, through the preaching of Thurston and Coan, worked such wonders of grace during the last century.

The conditions in Honolulu bear upon the subject of "Modernism in China," because this growing city is becoming a gateway to the Orient, and its balmy yet invigorating climate will cause it to increase in importance. Already its schools are appealing to young men and women of China and Japan to take their educational training there rather than in the United States.

On reaching Shanghai I was told that I might expect a sympathetic audience in the Christian Free Church on Sunday morning if I preached evangelical

doctrine, but that I need not expect the same degree of sympathy in the Community Church in which I was to preach in the afternoon. My morning subject was "Christ and Him Crucified," to which there could not have been a more sympathetic response. The afternoon subject was "The New Birth," as revealed in the third chapter of John; and at the close of the service I was informed that the sermon was not in harmony with the kind of preaching they had been hearing of late.

At Chefoo I spent a week in a spiritual atmosphere warm and electric with evangelical convictions and fervor.

As I approached the Conference at Pai Tai Ho, in North China, I was told that I might expect a division of sentiment in the audience, because many of the missionaries who spend their summer holidays there are decidedly modernistic in their thinking. And such was the impression that the atmosphere made upon me.

At the Kikungshan Conference, in Central China, and the home of Dr. and Mrs. Jonathan Goforth, the response to a sermon on "The Glories of the Cross" and "The Inspired Bible" was so sympathetic and

numbers of young men and women who turn their faces toward religion for the solution of life's problems. School-girls and educated men in the prime of life have left their schools and their occupations and joined the ascetic life of Buddhism. The attempt to reorganize Confucianism into a religious church, although it has met with much opposition, is yet gaining adherents in many quarters. All these point towards an increasing sense of religious need felt by the people at large. In addition to that, there is also the recognition of the universal element in religion. An organization has been born with the aim of unifying the old religions, and calls itself 'Society for the Common Good.' While the Renaissance movement in the main pays very little respect to religion and does not recognize the necessity of religion, yet by its very principle of free inquiry and critical judgment it has encouraged people to study religion. In fact, a religious revival is on its way to China."

"Within the Christian Church there is a rapidly developing consciousness of a Chinese Church. The desire for an indigenous church, which does not sever its contiguity from the historic Churches of the West, but takes full cognizance of the spiritual and social inheritance of the Chinese people, has become the rallying point of many Christians."

These words and the whole context indicate a purpose of Chinese academic teachers to make a confederation of religions, of which Christianity shall be one of many. Our Japanese guide at Kobe, a very intelligent man, had done this for himself. He told me that he was a Christian; and yet in a Shinto temple he worshiped with the rest. When I expressed surprise he said that while in Japan he was compelled to recognize another religion.

"Among the missionary workers in the field," says "The Life," "there have been an increasing number of people who have enlarged the scope of missionary endeavor, and have come to appreciate the necessity of restating the missionary aim, so as to make it more comprehensive and more effective in meeting the needs of the people, whom they have been loyally serving." "The Cheng Tao Tuan" movement, of which "The Life" is the organ, was organized in response to the Renaissance movement in China, not to counteract it, but to adapt Christianity to its demands.

A Chinese Christian educator, in an address which I heard at Kuling, emphasized the importance of Christians giving due recognition to the merits of Chinese literature, but if he said a word in praise of the Bible I have forgotten it. The best things said about the Bible in this issue of "The Life" were written by non-Christians.

There is evidently a purpose on the part of some Christian educational leaders to give the Chinese what they want rather than what they need. "Salvation from punishment," says Dr. Leighton Stuart, who is President of the New University at Peking, and whose regrettable and publicly expressed teachings in denial of the unique inspiration and inerrancy of the Bible have been brought out in Dr. Griffith Thomas' booklet, "Modernism in China," "does not interest the Chinese, and we have to deal with them as they are; and preaching atonement as God's way of rescuing sinners does not seem to have any interest for them, but what they are interested in is power, that will make for personal, social and national righteousness."

Some missionaries are making the mistake of certain chaplains who returned, after the war, to tell their churches that they must adapt their teaching and methods to the demands of the soldiers. In other words, we must now get our Bibles from the soldiers, rather than from God. The peril of the academic world in China is the temptation to take its Bible from Chinese thought and prejudices rather than from God through the inspired Book.

"The Life" magazine, to which reference has been made, devotes five pages to "A Christian Social Creed," which was adopted by the Christian students of Peking. "This social creed," we are told, "is prepared with the hope that each person, whether Christian or non-Christian, will accept the creed in whole or in part, and use his strength in promulgating it." The nearest it comes to the Gospel is in these words: "The construction of our ideal society is based on the Spirit and teaching of Jesus Christ, and, therefore, we believe in

- (1) The absolute sacred value of the individual;
- (2) Love as the basis of human fellowship;
- (3) Mutual service as the means of human progress."

There is no recognition of the Deity of Christ, the inspiration of the Bible or atonement for sin. It deals more largely with economics, ethics and politics than with religion. There is no reference to the dynamic of the Holy Spirit.

In the midst of all these conflicting elements there is "The Bible Union of China," with twenty-two hundred missionaries in its membership, who are standing for the whole Christ and the whole Bible. Some missionaries who agree with its principles refuse to join the Union, because they think that the movement is divisive, and that there is no essential difference between Modernists and Evangelicals; that they ought, therefore, to work together. Our reply was, that if this be true, let every missionary join the

Bible Union and endorse its principles. Then there will be no division. And why should there be, if Modernists and Evangelicals really believe the same things, only expressing them in a different phraseology?

Others refuse to join the Union because they think the Bible can take care of itself. It needs no defense, they say. They are fond of quoting Spurgeon's saying: "The best way to defend a lion is just to open the door of his cage. He will do the rest." But when you ask them, What if the lion, has been mutilated? they are compelled to admit that some other weaker animal might conquer him.

China has some great books, written by profound

thinkers, but the Bible, with its supernatural element, its Divine-human Christ, its atonement for sin and its dynamic of the cross, is greater than all of them put together. But mutilate the Bible by eliminating the supernatural, denying the Deity of Christ and salvation from sin through his atoning death, and you have brought this great Book into competition with other books in China. As it is, it is peerless; mutilated, it takes its class as a mere rival with human productions.

As I sensed the situation in China, I was convinced that every believer in the supernatural Book and the supernatural Christ ought to join the "Bible Union."

BALTIMORE, MD.

The Kenosis Interpreting Christ's Life

As exemplified in the boy in the Temple, the calling of Judas, and the Gethsemane agony

By the Rev. John Pearce Clark, M.A.

How could our divine Lord be amazed? (Matt. 8:10.) How could he need to "learn"? (Luke 2:52; Heb. 5:8.) How could he be ignorant of the time of his second coming? (Mark 13:32; Matt. 24:36.) Such questions have been asked ever since the word "Kenosis" stepped from Philippians 2:7 into theology. Are these studies by Mr. Clark helping you to understand how Christ could "empty" himself? They will be concluded in next week's issue of The Sunday School Times.

(Continued from last week's issue)

LET us remember the two great facts with which we began:

1. The Holy Spirit never attributes what our Divine Lord and Redeemer was, or said, or did, to his Deity, but always to his Anointing. Whether the Holy Spirit spoke through Old Testament prophet, New Testament apostle, or Christ himself, this rule was never broken.

2. It was most emphasized when the testimony to our Lord's Deity was clearest, culminating in his own account of the source of all his works and words, and as being not his, but the Father's through the Spirit.

In itself this is most surprising, since we naturally take the opposite course. Up to about a generation ago, and for fifteen centuries or more, almost the entire Christian Church traced everything to Christ's Deity; yet now we see that this most confident answer of theirs, — one, too, that is absolutely true, — is the very one the Divine Author of Scripture persistently avoids! Well may we ask — Why? There must be extraordinarily weighty reasons for this.

One of these is that the Kenosis is a voluntary and complete self-emptying, a complete and unbroken dependence for all being and doing — is our Pisgah, or Mount of Vision — marvelous for its prospects, but still more for its perspectives. It is a divinely appointed viewpoint from which the great things of Revelation are seen as they are seen nowhere else, in their real relations one with another.

Or, to apply his own title, the Christ of the Kenosis is "The Way" into Truth's fair lane, "The Beautiful Gate of the Temple," opening on to the central point of perspective in relation to the great mysteries of our faith.

By the way, what an overwhelming proof of the inspiration of Scripture by the one Spirit is this rule, so rightly observed, through prophets so many and various, and for something like a millennium of revelation!

Our present chapter has for its theme: the Kenosis as interpreter of our Lord's life.

Let us look only at three examples.

1. *The Boy in the Temple.* This Kenosis viewpoint has transfigured this story for me. I now see everywhere in it the glorious Antitype of Joseph, that loveliest character-type of the Perfect Boy — so wonderful in his unconscious purity, moral strength, and all-absorbing reverence for God. Not yet has come to him that gift of discerning of spirits that later years will bring. As became the modesty of youth, he revered the great teachers of the Law whom he

found in the Temple. To him they were the ministers of God, and of his Word.

So, exactly as Joseph would have done, — only more perfectly, — he gave himself up, body, mind, and spirit, to make the utmost of this priceless privilege. So much so that, losing count of time, he missed the home-going caravan. Whereupon he returned to the Temple, comforting himself with the thought: "They know that my heart is here in the things of my Father. They are sure to come straight here to find me." And when, at long last, they come, he is full of artless surprise that they should ever have sought him elsewhere than here.

In passing, note the very suggestive fact that this story — the only one that breaks the twenty-five years or so of silence between the return from Egypt and the baptism — both begins and ends with statements of his growth: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." "And Jesus increased in wisdom and stature" (Luke 2:49, 52). Now, without a previous self-emptying growth in wisdom were impossible.

to his Kenosis:

2. *The Secret Sorrow of Our Lord's Ministry* we discover through the Kenosis. Why did he choose Judas, knowing as he did who should betray him? Surely Godet's answer is the only possible one — "Because the Father bade him." Now, the probabilities are immensely high that he bade him, but gave no reason; and so we reach the deep mystery of his secret sorrow. Think what it meant to him to have Judas almost constantly about him as an apostle eminent enough even among the Twelve to be their treasurer! What to him, supersensitive as absolute purity only can be, must have been the sheer horror of his presence, and how deep the mystery that gave him Judas to bear with and cherish, yet with no hint of the reason! What comfort is here for some of the noblest of the sons of God — those whom he can trust with some (perhaps) lifelong, secret sorrow the reason of which is altogether withheld! All they know is, "It is my Father's will; but as to the why, I cannot even guess. I accept it blindly as his choice, assured that all is well." Such cases are rare, even as they are few who can be trusted with mysteries so dark; but if this reading of Christ's life is correct, what a glory it sheds on their strange path! How real their fellowship with him! How sacred the road in which they now discern his footprints! If only to meet the sore need of this "highest class" in God's school, it surely behoved our Great Exemplar to have his Judas (Heb. 2:17).

3. *The Kenosis and Gethsemane.* While Gethsemane must ever remain unfathomable to us, the Kenosis is necessary to such knowledge as is possible. As in our case, Satan's opportunity came through limitation of knowledge. His instrument of attack was the sinless question, "Is there no other way? Is this unspeakable Cross in very deed my Father's choice?" Doubtless, too, the Enemy could not only raise this question, but also so inflame the imagination as to exaggerate every detail. The Gethsemane picture of the Cross, was probably, a very masterpiece of deceit, from which our Lord's pure and sensitive humanity quailed and shrank. "Is there no other way?" — what torture that question would raise! But "strong crying and tears" won: the human will yielded to the Divine. It was now clearly seen as "good."

But again the Enemy attacked, raising the same question, and the old battle is fought through, but to a higher issue; the Cross is now more than good, it is "acceptable."

From a Layman's Greek Testament

By Ernest Gordon

If thine enemy hunger, feed him (Romans 12:20).

THE word to feed is *psomize*, and is the verbal form of the noun *psomion*, a morsel or sop. Jesus answered, "He it is to whom I shall give a morsel [*psomion*] when I have dipped it." Did Paul have in mind our Lord's gracious and forgiving treatment of his enemy when he singled out Judas at the Last Supper for special recognition, the giving of delicate morsels being an honor to exceptionally loved guests? Therefore if thine enemy hunger give him the sop, for in so doing thou shalt heap coals of fire on his head.

NEW HAMPTON, N. H.

Concerning Peking University

Editor *The Presbyterian*: *April, 1923*

On page 216, April number of *The Presbyterian Magazine*, is an article on Peking University, of which Dr. J. Leighton Stuart is president. It is spoken of as a "Christian university," formed by a union of institutions near Peking: Methodist, Presbyterian, Congregational, London Mission, and others.

In *The Sunday School Times* of March 3, page 137, a writer states that this same Peking University uses Wells' "Outline of History" as a textbook, giving quotations, which identifies the institution with the Modernist movement in China.

Do you know whether our Foreign Board affiliates with this university? It is hard to believe that in view of the sharp criticism our Board is under regarding its sustaining unsound men in our China force (which criticism, from evidence in my possession, I know to be just), it would openly and flagrantly connect our Foreign Board with a set of people who are attempting to undermine evangelical work in China.

W.

[**Editorial Note.**—We are of the impression that the Foreign Mission Board of the Presbyterian Church, U. S. A., does not affiliate with the above-named university.]

which the authorities there say does not exist.

COMMENCEMENT AT LINCOLN

The graduating exercises of the theological seminary of Lincoln University, will occur on May 6 and 9. On May 6, the baccalaureate sermon will be preached by Rev. Dr. Clarence Edward Macartney, in the morning. In the evening, the Robert H. Nassau Prize Essay will be delivered by Amos H. Carnegie, of the graduating class. On May 9, at 2.30 P. M., the graduating exercises will take place, addresses being delivered by the following graduates: "The Call to the Ministry," by Amos Hubert Carnegie; "The Defended Bible," by Raymond Fairfield Coles; "A Voice Out of the Dark," by Thomas Burkhardt Hargrave. The address to the class will be delivered by Rev. Prof. J. Ritchie Smith, of Princeton.

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1923

No. 12

EDITORIAL

THE SUPREME NEED IN MISSION COLLEGES

Our missionary schools, from lowest to highest, exist primarily to inspire their students with such a faith in the Lord Jesus Christ, "He is Lord of all," Acts 10: 36, as will transform their heart and their life purpose, fill them with gratitude to him and to God the Father for salvation and daily keeping, and make them enthusiastic witnesses by word and deed to what Christ has done in them and for all the world.

What troubles us just now, and it was one of the most potent influences toward founding the Bible Union of China in 1920, is the fact that so many of those young men and women who pass through the colleges and universities—yes, and even the theological schools!—emerge with an attitude of suspicion toward the Bible records as records, which is simply a suspicion of the Bible's essential self; for the greater part of the Bible claims to be the record of things that have actually taken place and not merely a repository of the spiritual experiences of pious Hebrews of old.

Now it is extremely difficult for a man or woman who maintains a negative attitude toward the Bible records as records of fact to possess any outstanding powers of spiritual persuasion over "the man in the street"—that is, over nine men in ten of all mankind. He may himself move in a realm of philosophic complacency, upheld by Sadducean notions that many things in the Bible records could not have taken place; he may enjoy the select society of those intellectuals who exclude from their universe a God who would do such wonders as both Old and New Testaments record; he may propound altruistic theories—and put them in practice, too—he may so ingeniously elucidate

the miraculous element in some of the Bible records that they appear to be but commonplace occurrences*—but he can seldom, if ever, persuade the man in the street to leave his sins and trust in the Lord Jesus Christ for salvation, and too often has no desire to attempt it. He is in reality unfitted to be either preacher or teacher in an evangelical missionary church or school.

This is especially serious, because the supply of missionaries from abroad is limited, and missionaries are but a temporary agency at best. The hope of the cause is, humanly speaking, in the graduates of our higher schools of learning; if they fail us there will be a great slowing down of the work. Though it is true that the Lord of Hosts is not limited to college graduates for the effective preaching of his Gospel in China, yet, since these colleges exist and are supported by large gifts from lovers of the Lord and of his Word in the far-away lands, it is reasonable to expect them to send forth young men and women who believe the Scriptures to be true and on the Christ of the Scriptures, coming into the world, talking, doing, dying and rising again as the Scriptures declare him to have done; who boldly ascribe their personal salvation to trust in this crucified and risen Christ, the one whose life-blood was shed for them for the remission of sins and by whose stripes they are healed. Whatever else they witness to, we rightly expect that they will unequivocally and with the intelligence of a trained mind witness to these.

And why are we disappointed so often? Can we find a reason, though not the only one, in the negative and hesitating, sometimes positively alien character of the teaching in the departments of science and philosophy in the schools themselves upon the relation of the living God to the world he has made and alone sustains?

If the teachers in these departments and other related ones do not have an adequate conception of the range of power that

*A pathetic instance of this occurred at a recent Student Conference, when a prominent missionary educator was discussing with a class the ailment of the poor sufferer among the tombs at Gadara, and propounded the explanation that the distracted fellow had some form of recurrent brain fever (there being presumably no such thing as demons or demon-possession) and that the Lord Jesus simply cured his fever. Upon this a member of the class, just a common-sense student, spoke up with, "Well, Teacher, how did the fever get into all of those swine at once?" And the leader, like Mencius' interlocutor of old, looked this way and that and presently changed the subject!

belongs to the God revealed in the Christian Scriptures; if they have come to think of the laws that he has made as having some separate existence and authority superior to his own, or on the other hand as being so intimately related to him that they are the inevitable and only expression of his very personality; if they lay it down as an axiom that he is eternally subject to the operation of his own laws and is precluded from doing things by the exercise of a will that transcends them, they are representing a God of whom the Bible knows nothing, and the plastic and inexperienced mental powers of their students are to all intents and purposes set in such an intellectual groove as that the God of the Bible doing those Bible miracles for the instruction and encouragement of the people of Israel becomes to them an impossibility—a “scientific” impossibility—and the Bible becomes a mixture of superstition and truth, of fact and fiction, of pious fraud and honest testimony to which young men with their innate admiration for candour and “playing the game” can give but a reluctant and unsteady allegiance.

What we need in our missionary colleges in far larger proportion than at present is men and women teachers, otherwise duly qualified, who rejoice in the worship of a God who, while he ordains and operates laws throughout his vast domain, yet reserves the right of exercising his own freedom to transcend these laws by simple acts of will. On a tiny scale we ourselves exercise a similar freedom, delegated to us by him, when we raise our arms in obedience to an act of will that transcends the law of gravitation.

We want more teachers who delight to think and teach that when the Maker of all things saw fit to choose from among the sons of men a man and his posterity, to set apart a portion of the earth for their habitation, to make of them, by His constant personal intercourse, an exalted and unprecedented human family, there was nothing in the universe to prevent it; that those eloquent words of Moses were veritable words, “Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the

LORD your God did for you in Egypt before your eyes? Unto you it was showed, that thou mightest know that the LORD He is God; there is none else beside Him" (Deut. 4:33-35); that in a word the Christian Scriptures are a record of fact, albeit extraordinary fact, that the Jewish race was an extraordinary race, enjoying unprecedented, miraculous revelations of the personality and might of the living God; that the Lord Jesus Christ was a supremely extraordinary being, rightly named Wonderful, to whom wonder-working was as easy as breathing; that the Christian life is an extraordinary life, extraordinary in its origin—the new birth, extraordinary in its maintenance by prayer and the indwelling Christ; and that the opportunity to obtain through prayer God's help in serving and saving our fellow-men is an extraordinary opportunity. Granted these, and all other teachings about social betterment and material comfort and welfare will take their legitimate and important place.

We want fewer people in missionary chairs whose influence, taken as a whole, subtly tends to antagonism between a trained mind and the free working of God's mysterious and surprising will, and more who, while teaching their students to weigh evidence, discern imposture and maintain an upright walk and conversation, encourage them also to welcome the unexpected in all God's wondrous ways of old, to descry his sovereign hand in the midst of the turmoil of present events, and to know by constant experience his personal, gracious intervention in the secret places of their own mind and heart.

We are not heresy hunters, we are faith hunters,—wholesome, childlike, Christian, faith hunters. We simply must have more of these men and women in our college and university faculties. And one of the chief objects of the Bible Union as a Union is to pray unitedly and constantly that the God of the Bible will send to China more men and women duly qualified for this high mission.

If, as they are found, it should by any chance prove impossible to fit them into the scheme and life of our great universities, it would then become necessary to establish one university (and the God of the Christian Scriptures is able to do it) whose curriculum and ideals would be made and maintained in full accordance with the revelation of Himself in his holy Word.

Matt: In Shanghai just before National Keen
Conf., Matt invited Horte, bowrie & Lewis,
bury to a private conf., asking them to
state what they deemed vital. All a-
greed on deity X. Matt then asked Horte
to draw up statement of it. He did so &
bowrie promptly challenged it saying:
"I can't accept that." A discussion of 40
minutes followed when Horte said: "If
we 3 can't agree, how can we expect 1200
delegates to do so." ^{Conf. delegates later} was compromise man.

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AN AFFIDAVIT

BY
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N O T E

RE: WRITER'S NAME

Extract from letter to publishers:

“Of course, you are free to give my name to any bona fide inquirers, who in your opinion should know.

“From experience, I know that it is impossible to satisfy Modernists, either by publishing one's name or refraining from doing so, *as I have been criticized severely when I have done either.* If the name is published, they say one is seeking *personal notoriety*; if, on the other hand, it is withheld, they say one is a *coward.*

“Our Lord came ‘eating and drinking’ and they called him a ‘glutton and a wine-bibber,’ John the Baptist did neither and they equally criticized him.

“It is the *subject matter* in this Affidavit that is important—*not anyone's name.*”

AFFIDAVIT

I,, an advertising representative, residing in the Hotel Pennsylvania, New York City, do hereby make oath and say:

FACTS STRESSED—NOT PERSONS

1. That the following facts are given for the information of The BIBLE TRUTH DEPOT, and that the said publishers are hereby requested to withhold my name and the names of the other persons which are underscored in this affidavit (inasmuch as it is my desire to call attention to the *facts* stated herein rather than to myself, and because it does not seem desirable to give unnecessary publicity to the few persons who are mentioned as being *typical* of many similar cases), unless the said publishers deem it *necessary* to divulge the said names in the event of the facts stated in this affidavit being *challenged*.

INROADS OF MODERNISM

2. That for a period of almost twenty years I was engaged in missionary work, from the time of my arrival in Shanghai in the year 1909 until I was compelled to resign my position as a missionary because of my protest against Red Theology (Modernism) and Red Politics (Bolshevism), which I have good reason to believe are closely allied, and that I was very intimately associated with one of the senior missionaries of the Presbyterian Board of Foreign Missions of the United States of America,,, and that he frequently talked with me regarding the inroads of Modernism in the Presbyterian and other Missions in China.

SENIOR MISSIONARY'S PROTEST

3. That upon a certain occasion the said veteran Presbyterian missionary in Shanghai told me of certain correspondence which he had carried on some years previously with one of the younger missionaries of the Presbyterian Mission, U. S. A.,,, protesting against the

Modernist theological views held by the said younger missionary.

YOUNGER MISSIONARY'S REPLY

4. That the said veteran missionary told me of a reply which he received from the said younger missionary, written sometime about the beginning of the present century, when the said younger missionary was on furlough in the United States.

SPEER MODERNIST LONG AGO

5. That the following is the gist of the above mentioned reply, as verbally repeated to me by the said veteran missionary: "You have blamed me for holding Modernist theological views, but you will be surprised to hear that I have spent the past summer with Robert Speer (Dr. Robert E. Speer, now Senior Secretary of the Presbyterian Board, U. S. A.), at a seaside resort on the Atlantic Coast and that I have discussed my views fully with him and that I find he is reading the same books that I am reading, that he holds practically the same views that I hold and that he is, in fact, JUST AS BAD AS

I AM, only he feels that it would not be right for him to give public expression to such views because of the position which he holds.”

BOARD'S MODERNIST POLICY

6. That sometime after the year 1910, the said veteran missionary told me of a letter which he wrote to the said Board Secretary in which he protested against the policy of the Board in sending to China certain missionaries holding Modernist views, in which letter he told the said Board Secretary of the correspondence referred to in the above three paragraphs of this affidavit and concluded by saying, “If you continue your present policy of favoring Modernism in our Board, I shall verily believe what wrote me about you, namely, that you ARE JUST AS BAD AS HE IS.”

BOARD'S EVASION OF RESPONSIBILITY

7. That the said veteran missionary further told me of his reply to the said Board Secretary's claim that the Board could not be held responsible for the theological views

of its missionaries because the various Presbyteries from which the missionaries came were wholly responsible for examining them as to their theology, the gist of said reply being as follows: "It is a strange thing for a Board which is most particular in making investigation as to the physical and intellectual fitness of candidates, even having them subjected to the most detailed examinations, and yet for the Board to be utterly indifferent to and free from responsibility in regard to their spiritual qualifications, which are infinitely more important in connection with a spiritual ministry."

SPEER'S PRAISE OF COFFIN

8. That a letter from the said Senior Board Secretary was shown to me, addressed to the Chairman of the Conference Committee responsible for summer conferences at Kuling and elsewhere, in which the Rev. Henry Sloan Coffin, D.D., was highly praised as one of the most able of the younger generation of pastors and as one who was destined to be one of the most influential leaders in the Presbyterian Church. Such a glowing recommendation from a Board Secretary who was

supposed to be thoroughly sound in the Faith, naturally influenced many missionaries, who had not known of Dr. Coffin previously, to accept his carefully veiled Modernist teaching as sound doctrine, and they received a great shock some years later when Dr. Coffin accepted the Presidency of the Union Theological Seminary in New York and became famous as one of the leading Modernists in America, along with Drs. Fosdick, Merrill, Cadman, *et al.*

CHINA COUNCIL CHAIRMAN'S PROTEST

9. That the former Chairman of the China Council of the Presbyterian Mission,, who was also Secretary of the Bible Union of China, with whom I frequently had personal and confidential conversations, told me on one occasion of his repeated protests regarding the Modernist tendencies and policies of the Board and of the constant efforts of the Senior Secretary of the Board to convince him of the said Board Secretary's soundness in the Faith and to persuade him not to take any drastic measures, either as Chairman of the

China Council or Secretary of the Bible Union, which would greatly embarrass the Board.

OPINION REGARDING INDEPENDENT BOARD

10. That at the conclusion of the conversation referred to in the above paragraph, the said Chairman of the China Council intimated to me that he had seriously considered withdrawing from the Board and assisting in the establishment of a Fundamental Presbyterian Board (such as the Independent Board), and he said that the Board in New York knew that if he took such a step he could make a declaration which would probably carry with him 75% of the membership of the Presbyterian Churches throughout America and a majority of the missionaries on the field, whom he believed to be loyal at heart to the Fundamentals of the Faith.

SO-CALLED "NATIONAL CHRISTIAN COUNCIL"

11. That the organization which is probably more influential than any other in promoting

Modernism in all parts of China is the so-called "National Christian Council," of which one of the founders and the Senior Secretary is a prominent Presbyterian missionary,, and of which a number of members are leading Presbyterian missionaries. By sanctioning the activities of these missionaries in connection with the so-called "National Christian Council" and by giving financial assistance to the said Council the Presbyterian Board in New York has been guilty of actively and openly cooperating in the spread of the false teachings of Modernism in China.

SENIOR MISSIONARY'S AMAZING APOSTASY

12. That the following is a typical instance of the adoption by certain senior members of the Presbyterian Mission and other missions, of Modernist doctrines, usually as a result of the influence of their children who have gone to Modernist schools in the homeland: one of the most highly esteemed senior missionaries of the Presbyterian Mission,, greatly astonished a number of his fellow-workers when addressing

a missionary prayer meeting in Shanghai about 20 years ago, by saying that he had given up many of the old-time doctrines regarding sin and salvation and had espoused the new theological views held by so many of the younger generation, including the view that not only believers in Christ would be saved, but that also many followers of non-Christian religions would be.

TEACHING MODERNISM TO MISSIONARY CHILDREN

13. That a daughter of the senior missionary mentioned in the above paragraph,, when teaching a class of missionary children in the Kuling Sunday School, about 20 years ago, is reported to have told the children not to believe the stories in Genesis and many other parts of the Bible, declaring that they were merely myths and allegorical or poetical writings.

SO-CALLED "CHURCH OF CHRIST IN CHINA"

14. That a son-in-law of the said senior missionary,, who is

a leader and secretary of the so-called "Church of Christ in China," while on furlough in America a couple of years ago, denied a statement made by a Fundamentalist leader,, of the Moody Bible Institute, and declared in writing that "all the leaders of the Church of Christ in China are just as orthodox as the faculty of the Moody Bible Institute or the members of the China Inland Mission." To any person who is in the least degree familiar with the facts, this statement is so ridiculously absurd and untrue that it is truly amazing. Yet it is typical of the kind of assertions that are often made by Modernists in their propaganda.

SENIOR LADY MISSIONARY'S UNBELIEF

15. That when a certain highly esteemed senior Presbyterian missionary,
., called upon me in Shanghai for the purpose of exhorting me to be more tolerant in my attitude towards the so-called "National Christian Council" and towards Modernists generally, he told me of a lady missionary who came out to China in

the Presbyterian Mission, about 35 years ago, who astonished everyone upon her arrival by declaring that she did not believe in many of the cardinal doctrines of the Scriptures, such as the existence of hell and of a personal devil, etc. He told me how amazed he and others were to find that the Presbyterian Board would send out a missionary holding such views, but he went on to argue that because the said lady missionary had done good work in the girls' school as an educationalist, the Board had been justified in their policy of sending out Modernists during recent years.

BOARD'S STRANGE CONTRADICTIONARY DEMANDS

16. That one of the most prominent Presbyterian missionaries in China and one of the most gifted missionary authors,
., told me some years ago, upon his return from a furlough in America, of his heated discussions with Board Secretaries in New York on the subject of Modernism, when the Board Secretaries demanded that he should not speak in general terms but should name individuals who were

teaching Modernism, and then, when he began to mention names of certain individuals, the said Board Secretaries insisted that he must not do this, because it was the policy of the Board not to allow a missionary to criticize fellow-workers, as it was contrary to their ideas of missionary etiquette! They furthermore warned him of the possibility of libel action if he persisted in making unfavorable remarks about other members of the Mission.

A GREAT DEAL OF MODERNISM IN CHINA

17. That as a result of extensive travels in more than half of the provinces of China and careful observation and investigation of missionary teaching in churches and schools, I can testify to the fact that there is a great deal of Modernist propaganda, much of it subtly veiled and some of it very boldly proclaimed, in most of the denominational missions, and that practically all union missionary schools and colleges and seminaries are centres for Modernist teaching. Wherever any of the more orthodox missions, such as the Southern Presbyterians or the Southern

Baptists, have united with others in union institutions the result has invariably been a victory for Modernism, through the intimidation of the more orthodox missionaries and their Boards and the demand that is always made by the Modernists that there shall be "silence on controversial doctrines."

IN PRACTICALLY ALL MISSIONS

18. That my observation and careful study of the China field during the past quarter of a century justifies me in asserting that Modernism exists to a greater or lesser degree in practically every denominational mission in China, and that it is more general in some than in others, for example, the American Episcopalians, the Northern Baptists, the Northern Methodists, as well as some of the British denominations.

BOARD SECRETARIES "PROTECTED" BY ESCORTS

19. That some of the denominational missions that claim to be free of Modernism are more or less tainted by it, through certain individual missionaries and/or alliances with

other missions in union institutions. A certain Secretary of the Southern Presbyterian Board proudly declared to me that after visiting all of the districts in China in which their mission works, he was glad to say that he had found no trace of Modernism, and when I intimated that I knew of certain things which he had perhaps overlooked during his hasty visit, he did not urge me to go into details, but excused himself and walked away with one of the missionaries who was standing at his elbow and who intimated that someone else wished to speak with him.

MISSIONARY'S SON SWALLOWS FOSDICK

20. That one of the senior members of the Southern Presbyterian Mission, who has the reputation of being one of the most orthodox men in China, greatly astonished me by the Modernistic statements which he wrote in a letter to me, in reply to one which I had sent to him informing him regarding declarations in favor of Modernism made by his son,, upon his arrival in Shanghai from America, where he had attended Mod-

ernist institutions, including the Union Theological Seminary in New York, where he sat under the teaching of Dr. Fosdick for a season and declared he "heard nothing that he could not swallow."

SOUTHERN PRESBYTERIAN FOSTERS MODERNISM

21. That the said senior Southern Presbyterian missionary has, in my opinion, done more to foster Modernism in China than many outspoken Modernists have been able to do, by his hearty co-operation with Modernists in the Union Theological Seminary, in which he is a leading professor and also in the so-called "National Christian Council," both while he was a member of that group when it was known as the China Continuation Committee and since the name was changed. Perhaps this aid given to the Modernist party has been unintentional on his part, but the fact remains that many Modernist victories in China could not have been won without the assistance of the said senior Southern Presbyterian missionary and others of his type.

MODERNIST CHINESE GENERAL ASSEMBLY

22. That through the efforts of the said senior Southern Presbyterian missionary to bring about a union of all Presbyterian bodies in China and to establish a Chinese Presbyterian General Assembly, he influenced many orthodox missionaries and Chinese Presbyterians to unite in an Assembly which is dominated by Modernists and which failed to adopt an orthodox Presbyterian creed.

MISSIONARY'S MISLEADING REPORT IN PULPIT

23. That in a contest between the Fundamentalist and the Modernist elements in the Southern Presbyterian General Assembly, some years ago, the said senior Southern Presbyterian missionary, who was then on furlough, took the side of the Modernists who stood for compromise in union organizations, and after they had been overwhelmingly defeated, the said senior missionary when speaking in the pulpit of a church in another state made a report which indicated that the action of the General Assembly had

been in favor of the defeated party, much to the amazement of a certain young Fundamentalist missionary who happened to enter the church while the said false report was being given.

MODERNISTS' THREATS TO KILL FUNDAMENTALIST PAPER

24. That the drastic methods of Modernists in trying to force Fundamentalists to cooperate with them and to keep silent have not only been experienced by me personally but have been observed by me in the cases of many others, of which the following is an instance: One of the most fearless defenders of the Faith and one of the greatest Sino-logues in China,, began a campaign in the Presbyterian Church Newspaper, which he edited for many years, to inform the Chinese Christians regarding the true nature of the so-called "National Christian Council" and the Modernist propaganda which was being planned by them to undermine the faith of the Christians in China; he showed me a whole file of letters which he had received from various Modernist leaders, including a Bishop of the

Methodist Church,, threatening to start a highly subsidized rival paper and to do all in their power to kill his paper, if he did not discontinue his articles on Modernist Propaganda. They eventually brought so much pressure to bear upon the Chinese Co-Editor and certain members of the Editorial Board that the said Editor was prevailed upon by them to modify his aggressive policy.

DR. CHAPMAN'S WARNING YEARS AGO

25. That after a visit to the various mission fields in the course of his world evangelistic tour, about 35 years ago, the great Presbyterian evangelist and former Moderator of the General Assembly, Rev. J. Wilbur Chapman, D.D., is reported to have delivered an address before the Presbyterian Board in New York, in which he urged the Board to recall all Modernist missionaries from the field at once and to cease sending such missionaries to the field. Had Dr. Chapman's advice been heeded at that time, the situation in the Presbyterian Mission would not be what it is today.

DR. GRIFFITH THOMAS'S TESTIMONY

26. That a further warning was given, only a few years ago, to the Presbyterian and all other Boards by another influential Fundamentalist visitor to the mission fields, the late Rev. W. H. Griffith Thomas, D.D., who published a comprehensive report of his observations in *The Princeton Review* as well as in *The Sunday School Times* and other papers, giving documented evidence regarding Modernism on the mission fields. In a conversation with me, when I met him in New York during my furlough, he told me of the unwillingness of the Boards to consider the evidence he offered to them.

WITHDRAWAL FROM OLD BOARDS NECESSARY

27. That it is my conviction that it is now too late to save any of the denominational Boards from Modernist apostasy and that the only feasible plan for Fundamentalists to adopt for the spread of the true Gospel is to withdraw from the old Boards and form either Denominational Independent Boards or Interdenominational Boards for Fundamental-

ist missionary work. The old Boards are now so permeated by the leaven of Modernism and so involved in entangling alliances with Modernists that it is useless to hope for their reformation.

MODERNISTS' BASIS OF COOPERATION

28. That the only basis of union and co-operation of Fundamentalists with Modernists is one of compromise and silence, and that separation is unavoidable if Fundamentalists do not accept these conditions. This was clearly stated in an article by a young Modernist missionary,, published in The Chinese Recorder about 25 years ago, appealing to the older missionaries to adopt Modernist theology or to keep silent, in order to avoid a split in the missionary body, because, as he stated quite frankly, the younger missionaries would never give in or keep silent.

MODERNIST DIVERSION OF FUNDAMENTALISTS' GIFTS

29. That Fundamentalists have reason to be deeply concerned about the probability of

money contributed by them to the old Boards being diverted to Modernist propaganda, even though there may be no apparent purpose of the said Boards at the present time to so divert the funds. A case which is a striking example of this possible diversion of money is the following which was told to me by the late Rev. David James Burrell, D.D., pastor of the Marble Collegiate Church on Fifth Avenue, New York City; he told of a wealthy widow who came into his study and wept as she spoke of the large sum of money which her godly husband had bequeathed to the Union Theological Seminary of New York, many years ago, now being used to propagate Modernism, which was absolutely contrary to her late husband's doctrinal beliefs and the very thing which he would not have wished his money to be used for. Too great care cannot be taken in safeguarding the contributions and bequests made by Fundamentalists in these critical days.

AFFIDAVIT VOLUNTARILY MADE

30. That this affidavit is voluntarily made by me, without having been requested by the Independent Board or by any other

persons, and that it contains only a few facts which have come under my personal observation, and that many similar facts could be given by others, as well as by myself, to prove the lamentable extent to which Modernist heresy has spread in China and other mission fields throughout the world.

.....

Subscribed and sworn to before me this 10th day of March, in the year of our Lord Nineteen Hundred and Thirty-six.

(Signed) WM. J. MILLER.

(SEAL)

Notary WM. J. MILLER,
Public Clk. New York County, Reg. 6M2.
Commission expires, March 30, 1936.

Are YOU a Fundamentalist?
Why not get a number of these leaflets and send to all pastors and leading laymen in your city or district?

MODERNISM:

What?

Whence?

Whither?

BY

EDGAR E. STROTHER

(Over 25 Years in China)

Advertising Representative

Residence: Hotel Pennsylvania

New York City



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MODERNISM:

What? Whence? Whither?

BY

EDGAR E. STROTHER

WHAT is Modernism? Where did it come from? Where will it ultimately lead one? To give clear and concise answers to these three very practical and important questions is the purpose of this article.

First of all, let the distinction between **Modernism** and **Modernists** be made clear; not all persons who are called Modernists or who regard themselves as Modernists are *really* believers in the system of doctrine which is called Modernism. Many sincere Christians, who are either uninstructed in regard to the real nature of Modernism or are deceived by the subtle and plausible presentations of it by Modernist leaders, are

now reckoned among the Modernists. Many weak and thoughtless Christians who desire to be considered "up-to-date" and who have the mistaken idea that Modernism represents the highest scholarship, are proud to count themselves among the Modernists because they wish to be popular. Some who are real Christians, having been under the influence of godly parents and teachers in childhood and thus led to a true faith in Christ, have drifted into worldliness and become connected with Modernist churches, and, perhaps, attracted by the charming personality of a Modernist pastor, they have gradually come under the spell of Modernism. There are doubtless some preachers who have been beguiled into the acceptance of Modernism by the subtle presentation of it by clever theological professors and lured on by the desire to be popular and to secure posts in the fashionable Modernist churches, who are, nevertheless, real Christian men. *All such Christians, who are entangled in any way in the net of Modernism, will most surely have a sad awakening some day and will be overwhelmed by sorrow and regret and anguish.* However, they are real Christians and not false professors of Christianity, and the following statements regarding Modernists do not apply to such *misguided or uninstructed believers*. One purpose of this article is to open the eyes of such Christians and to warn them of the peril of Modernism.

Turning now to the three questions in our title, let the clearest and briefest answers be stated in the most unmistakable terms, first of all, and then let the evidence of the correctness of these answers be given.

I. MODERNISM IS NOT CHRISTIANITY, BUT A DECEITFUL ANTI-CHRISTIAN SYSTEM.

II. MODERNISM CAME FROM HELL, ORIGINATING IN THE MIND OF SATAN.

III. MODERNISM, IF FOLLOWED LOGICALLY, WILL SURELY LEAD ONE TO PERDITION.

Now, in proof of the truthfulness of these answers, let the following facts be noted:

I. MODERNISM IS NOT CHRISTIANITY, BUT A DECEITFUL ANTI-CHRISTIAN SYSTEM. It is indeed remarkable that we have the proof of this assertion in certain plain statements written by Modernist leaders, although they do not usually speak or write so frankly, but rather camouflage their teachings as a "new interpretation" or "re-statement of Christianity."

The following quotation from an editorial which appeared in *The Christian Century*, a magazine which is spoken of as "the leading exponent of Modernism," has not been contradicted by a single Modernist since its publication over six years ago (January 3, 1924 issue), and it states the facts as clearly

as they have ever been stated by Fundamentalists:

“Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion. Which is the true religion is the question that is to be settled in all probability by our generation for future generations.... There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. ‘Blest be the tie’ may be sung till doomsday but it cannot bind these two worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The Church, the kingdom, the salvation, the consummation of all things—these are one thing to Fundamentalists and another thing to Modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation, are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell.”

With this Modernist editor’s final assertion, “The future will tell,” no Fundamentalist would agree, or rather none would agree that

we must wait until some *future* time to be certain as to the issue; the utterances of Christ and the apostles and prophets in the *past* leave no room for doubt or questioning in the mind of a true Christian. The absolute difference between "the Faith which was once for all delivered unto the saints" and Modernist theology could not be more satisfactorily stated for Fundamentalists, however, than has been done in the above declaration by the Modernist editor of *The Christian Century*.

The limitations of this brief article do not permit of extensive quotation from the writings of other Modernist theologians, but it would be possible to cite quotations from Dr. Fosdick, Dr. Cadman, Dr. Shailer Mathews and others showing that the contrast between the true Christian Faith and false Modernist Theology is accurately set forth in the following outline of seven points, which first appeared some years ago as a cartoon entitled, "No Middle Ground—Only A Chasm," on the cover of *The Moody Bible Institute Monthly*, and which has been widely published in many lands in various languages. It is significant that Modernists have not denied that these seven points state their position correctly. It is a mystery how some good people can argue for union between Fundamentalists and Modernists and claim that there is very little difference between the two, when faced by the following irreconcilable contrasts:

NO MIDDLE GROUND—ONLY A CHASM

“The Faith once delivered unto the saints”

Modernist Theology

1. The Bible *IS* the Word of God.

1. The Bible *CONTAINS* the word of God.

“The Book judges man”

“Man judges the book”

2. Jesus Christ is **THE** Son of God in a sense in which *no* other is.

2. Jesus Christ is *A* son of God in the sense in which *all* men are.

3. The birth of Jesus was **SUPER-NATURAL**.

3. The birth of Jesus was **NATURAL**.

4. The death of Jesus was **EXPIATORY**.

4. The death of Jesus was **EXEMPLARY**.

5. Man is the product of **CREATION**.

5. Man is the product of **EVOLUTION**.

6. Man is a **SINNER**, fallen from original righteousness, and apart from God's redeeming grace is hopelessly lost.

6. Man is the unfortunate **VICTIM** of environment but through self-culture can 'make good.'

7. Man is justified by **FAITH** in the atoning blood of Christ; result — supernatural regeneration from **ABOVE**.

7. Man is justified by **WORKS** in following Christ's example; result—natural development from **WITHIN**.

It is indeed strange how Modernist theologians can pose as teachers of Christian doctrine when propagating doctrine which is such a complete denial of the true Christian Faith, as shown in the above seven points. It is evidently only by practising deceit and adopting camouflage methods that they are able to persuade anyone that their teachings are Christian doctrine. One of their favorite methods of deceit is the adoption of a double meaning for certain words or phrases, by which they give the impression to the average person that they mean one thing, while they really mean quite a different thing. Their real meaning is understood perfectly by their Modernist hearers, who have been initiated into the mysteries of their vocabulary. It is only when the subtle methods of deceit become known that *the real anti-Christian nature of Modernism* is realized. Only then is its real aim and object clearly understood, namely, *the undermining of the true Christian Faith and the destruction of our Christian civilization and of Christian morality and government.*

When the correctness of the answer to our first question is established, it ought not to be necessary to produce evidence to prove the accuracy of the answer to the second question:

II. MODERNISM CAME FROM HELL, ORIGINATING IN THE MIND OF SATAN. It goes without saying that if Modernism is a system of

false teaching, a tissue of lies—which it assuredly is—it must have originated in the mind of the devil, whom our Lord described as the father of lies. It is to be greatly regretted that the real Satanic origin and nature of Modernism is not more generally recognized and proclaimed by Christian people, *many of whom are most effectively aiding the anti-Christian campaign* by speaking softly about and even flattering this Satanic system, if not actually fraternizing with it.

It should be admitted by all that Modernism is *not modern*, that the name is actually a misnomer, for it is as old as the devil, and really had its beginning when Satan lifted up his heart in proud rebellion against God and sought to usurp God's place in Heaven. This very spirit of rebellion against God and His revealed will and the exalting of the creature against the Creator is characteristic of Modernism, with its denial of God as Creator and the substitution of the teaching of evolution and the deification of man. The first subtle lie of Satan in Eden, "Ye shall be as gods," is the basis of Modernism.

It has, of course, been necessary for Satan to make use of *human instruments* down through the centuries, and it is a significant fact that ever since the establishment of the Christian Church in the days of the apostles, a Satanic conspiracy has been carried forward continuously in a most subtle manner, until today it is world-wide in extent and almost un-

limited in its ramifications, and of the human instruments made use of by Satan some are of the same racial group who were most bitter against our Lord in the days of His flesh and who were also most active in opposition to the preaching of the gospel by the apostles regarding His atoning death and victorious resurrection. It would require the whole of an article much longer than this one to present the historical facts, but the facts are easily available.

It is, of course, true that the apostles were all Jews, and that the apostolic Church was largely composed of Jewish converts, and that many of the outstanding Christians during the past nineteen hundred years have been converts from Judaism, but the fact remains that they were most bitterly persecuted and ostracized and counted as dead to their families, which indicates the degree of opposition of many of the race towards Christ and His Church.

In view of the plain teaching of the New Testament regarding the rejection of Christ by the leaders of the Jews and the strenuous persecution of the apostolic Church by Jews, it is strange how most people today fail, or purposely refuse, to see the influence of some Jews in the world-wide anti-Christian conspiracy. There is an abundance of evidence that through the control of international finance, the press, the movies, the schools, the secret societies, and practically all political

and religious organizations, enemies are carrying out the anti-Christian conspiracy according to a well-planned secret program.

The connection of Jews with various anti-Christian systems, such as Christian Science, Seventh-Day Adventism, Theosophy, Russellism, etc., may be significant. It is, of course, an open secret that the anti-Christian program of Bolshevism is NOT of Russian origin. *The close affinity between certain Modernist theologians and the Soviet leaders is more easily understood when the real nature of Modernism is realized.*

In conclusion, it will hardly be necessary to produce any evidence to substantiate the assertion in the answer to our third query:

III. MODERNISM, IF FOLLOWED LOGICALLY, WILL SURELY LEAD ONE TO PERDITION. The teaching of God's Word is plain regarding the only way of salvation, through faith in the risen Christ. Modernism teaches a false way of salvation, or rather denies man's need of any salvation. The keynote of the Christian's life is summed up in the words, "I believe," while the keynote of the Modernist is expressed in his oft-repeated words, "I don't believe," — whether he is referring to the Virgin Birth, the Atonement, the Resurrection or any other Fundamental doctrine. Christians are essentially BELIEVERS, while Modernists are really UNBELIEVERS. The final destiny of all unbelievers is clearly stated in

Revelation 21: 8—"But the fearful and UN-BELIEVING . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."

(The Secretary of the Christian Fundamentals League for China, after being dismissed from his position as General Secretary of the Christian Endeavor for China, has made such a success with a certain business firm, that they have made him Manager of their Branch in Hongkong. This article from his pen will be appreciated.—EDITOR.)

**An Open Letter
to Rev. Harry Emerson Fosdick, D.D.,
As A Representative Modernist Preacher**

The Peak Hotel, Hong Kong

July 19, 1930.

Dear Dr. Fosdick:

By way of introduction, you may recall the missionary from China who challenged you to publish the now famous sermon entitled, "Shall the Fundamentalists Win?" to whom you replied, "All right, I will print it; I am not afraid." You may remember that I called your attention to the fact that you had denied or spoken disparagingly of practically every fundamental doctrine, as held by the Apostles and all evangelical believers since the Chris-

tian Church was established, in the sermon preached by you that morning.

Although I am sending this letter to you and shall be grateful if you accept it as a personal letter, and answer it as such, I am only sending it to you because of your generally recognized position as a Representative Modernist Preacher, and it is my hope that through its publication, as An Open Letter, many other Modernist preachers may be reached and may consider it in a real sense a challenge to them also.

My chief purpose is to call your attention to the quotation from "The Christian Century" on page 2 of the enclosed leaflet, and to request you to state whether or not this quotation accurately represents your opinion as to the irreconcilability of Modernism and Fundamentalism, and also to urge you to state whether or not the contrast shown on page 3 of the leaflet is an accurate presentation of the difference between "Modern Theology" and "The Faith once and for all delivered to the Saints."

In the answers given to the three questions in the enclosed leaflet—"Modernism: What? Whence? Whither?"—I have stated my firm convictions, based upon the teachings of Christ and the Apostles, as I understand those teachings:

- I. Modernism is Not Christianity, But A Deceitful Anti-Christian System.

II. Modernism Came From Hell, Originating In The Mind of Satan.

III. Modernism, If Followed Logically, Will Surely Lead One To Perdition.

May I request you to produce evidence from Holy Scripture to disprove the above three assertions?

While conducting Gospel meetings in the Open Air Pulpit which I was permitted to establish at the corner of Fifth Avenue and Twenty-ninth Street, while on furlough in 1922, I was invited to the home of one of the leading Christians in New York City, and was shown a catalogue published by the "Reds" in which a number of your well-known books were listed, along with books by Socialist and Communist authors, all being recommended as suitable for use by the "Reds" for propaganda purposes among Church people and various other classes of people. I wondered if you were aware of the fact that your books were thus listed, although I was not surprised that the Bolshevik leaders realized that no books were better suited for undermining the faith of Christian people than your popular volumes.

In recent years, I have observed the large number of Modernist preachers that have visited Soviet Russia, and others who have joined them in their chorus of praise of the Bolshevik "paradise," and it has seemed less

amazing to me than it did in 1922, that "Reds" should recognize the value of your writings in carrying on their Anti-Christian campaign.

In fairness to you, Sir, I assure you that if you see fit to send any reply to this letter, I shall forward a copy of same to each editor to whom I am sending this "Open Letter."

I am sending a copy of this letter and the leaflet to Mr. John D. Rockefeller, Jr., as a Representative Modernist Layman who is financing Modernist propaganda, in the hope that other Modernist laymen may be constrained to reconsider the responsibility resting upon them.

Whatever may be thought or said as to my spirit or motive in writing this letter—One is my Judge—I, at least, have the satisfaction of knowing that I have said nothing more emphatic against your teaching than I have said to you face to face, and written in this letter, and I have not made accusations without giving you an opportunity to deny their accuracy.

Trusting that the prayers of many on your behalf may yet be answered and that your great gifts, as a writer and speaker, may yet be devoted to building up the Faith, I am,

Sincerely yours,

EDGAR E. STROTHER.

**An Open Letter to Mr. John D. Rockefeller, Jr.,
As A Representative Modernist Layman.**

The Peak Hotel, Hong Kong

July 19, 1930.

Dear Mr. Rockefeller,

The enclosed copy of letter which I am sending to your pastor, together with enclosed leaflet, will be self-explanatory.

May I respectfully urge you (and, by means of this Open Letter addressed to you, other laymen who are contributing to the support of Modernist preaching), to carefully reconsider your great responsibility before Almighty God?

If Modernist preachers and professors in universities and theological seminaries were not so liberally supported by yourself and others, Modern Infidelity—or so-called Modern Theology—would not be so popular.

I would be most grateful if you, as a business man, would reply frankly to this letter, stating your reasons for contributing to Modernism instead of supporting Fundamentalist Christianity.

Yours very sincerely,

EDGAR E. STROTHER.

Extracts from "The Methodist:"—

Philadelphia, Thurs., Feb. 26, 1931.

"He that is not with Me is against Me"

"A chasm is opening between the men who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent and yet indulge the 'Larger hope.' One way or the other we must go. Decision is the virtue of the hour.

"Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?"—*Spurgeon.*

Tom Paine and Dr. Fosdick

About two years ago Dr. C. Lee Gaul made a motion at the Philadelphia Preachers' Meeting, that was seconded by Dr. Thompson W. McKinney, requesting Dr. W. E. J. Gratz, editor of *The Epworth Herald*, to stop publishing sayings of Dr. Harry Emerson Fosdick. The resolution passed without a dissenting vote. The Modernists among us got busy and quietly circulated the following:

"Although not subscribing to all that Dr. Fosdick writes, yet we highly esteem his spirit, his character and his many prophetic utterances, which we believe are more inspirational than harmful; and we deplore any action by a group of preachers which reflects upon Dr. Fosdick's loyalty to the Lord Jesus Christ."

The names of 55 members of the Philadelphia Conference were affixed to this and it was printed, names and all, in a Philadelphia daily paper, and a week later copied into this paper. Shortly afterwards I received the following:

January 24, 1929.

"My dear Doctor:

"Enclosed find the additional list of those who have signed the Fosdick declaration since the list of 55 has gone to press. I thought perhaps you would be interested in knowing how the movement was growing.

EDWARD F. RANDOLPH."

We have several times referred to this matter in order to show our readers what Prof. Fosdick really believes and teaches; and we have no hesitation in saying it differs little from the utterances of Tom Paine, the greatest of all infidels. The following parallel is by George H. Dowkontt, M.D., superintendent of the old Fulton Street Prayer Meeting, New York.

Paine's quotations are from his "Age of Reason;" Fosdick's from his "Modern Use of the Bible."

"The Deadly Parallel"

**A Few Quotations of
What they state about the Bible and its contents**

Paine

Fosdick

"I know that this bold investigation will alarm many, but it would be paying too great a compliment to their credulity to forbear it upon that account."

"The position represented in this book will of course be distasteful to those bound by a theory of literal inerrancy in their approach to the Bible."

Both Believe in One God

"I believe in one God, and no more."

"Above all, believe in the living God."

Both Patronize and Flatter Jesus

Paine

"Jesus Christ was a virtuous and amiable man. The morality that he preached and practised was of the most benevolent kind."

Fosdick

"Jesus was a marvelously good man. His goodness was about the only thing with which to make his impress on the world."

Moses and the Law

"They pretend the finger of God."

Not "literally God's finger."

The Devil

"Gentile."

"Persian."

"Mythology."

"Outgrown."

Elijah and Elisha

"Lying."

"Legendary."

"Romancing."

"Ridiculous."

The Miracles

"Not credible."

"Incredible."

"Fables."

"Ghosts."

Christ's Genealogy

"Manufactured."

"Radically altered."

The Morality of the Bible

"Shocking to humanity."

"From our youth have shocked us."

The Trinity

"Absurd Stuff."

"Arithmetical Absurdity."

The Resurrection of Christ

Paine

“The story of the appearance of Jesus Christ is told with that strange mixture of the natural and impossible that distinguishes legendary tale from fact. He is represented as suddenly coming in and going out when the doors are shut, and of vanishing out of sight and appearing again, as one would conceive of an unsubstantial vision; then again he is hungry, sits down to meat, and eats his supper” (pp. 160, 161).

“The story of Jesus Christ appearing after he was dead, is the story of an apparition, such as timid imaginations can always create in vision, and credulity believe” (p. 160).

Fosdick

“We may not know what to make of narratives about his eating fish after his resurrection, passing through closed doors, and offering his hands and feet to the inquiring touch of Thomas” (p. 164).

“I do not believe in the physical return of Jesus” (p. 104).

“I believe in the immortality of the soul but not in the resurrection of the flesh (body). I believe in the victory of God on earth, but not in the physical return of Jesus” (p. 129).

“Have done with your theological Christ and give us back Jesus the ethical teacher” (p. 245).

Gentlemen, the facts remain. You are dealing with “infallible proofs” (Acts 1:3).

The only basis for your salvation is in the things you deny: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 9, 10).

"Declared to be the Son of God with power...by the resurrection from the dead" (Rom. 1: 4).

Drs. Gaul and McKinney, in offering the resolution, were faithful to their ordination subscription: "With all faithful diligence to banish and drive away—or withstand—all erroneous and strange doctrines contrary to God's Word." The 82 made the same ordination vow, but did not keep it, but flagrantly violated the same, FOR WITHOUT DOUBT DR. FOSDICK IS PROMULGATING MORE ERRONEOUS AND STRANGE DOCTRINES CONTRARY TO GOD'S WORD THAN ANY LIVING MAN.

We intend in next week's issue of *The Methodist* to continue this matter, and quote more extensively from both Paine and Fosdick.

L. W. MUNHALL.

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OPEN LETTERS

TO

DR. HENRY SLOAN COFFIN

President, Union Theological Seminary
New York City

and

DR. ROBERT E. SPEER

Senior Secretary, Board of Foreign Missions,
Presbyterian Church, U. S. A.

WITH

DR. SPEER'S REPLY

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OPEN LETTER TO DR. HENRY SLOAN COFFIN

EDGAR E. STROTHER

Residence

HOTEL PENNSYLVANIA.

New York City, May 9th, 1936.

Rev. Henry Sloan Coffin, D.D.,
President of Union Theological Seminary,
Broadway & 120th St., New York City.

Dear Dr. Coffin,

Having just noticed your picture and the announcement of the celebration of the centenary of the Union Theological Seminary, to be observed the end of next week, in this morning's NEW YORK TIMES, I am taking this opportunity of writing, not to congratulate you and to express best wishes for the future enlargement of the sphere of influence of the great institution, of which you are the honored head and which you have had so large a share in building up (as many others, of course, will do), BUT RATHER TO EXPRESS MY DEEP CONCERN AND GRIEF OVER THE BLIGHTING INFLUENCE OF THE MODERNIST THEOLOGY throughout out the world, and especially its regrettable effect upon missionary work in China, as I have observed it during my service of over 25 years in that field.

Possibly you will not receive many letters from Fundamentalists, such as this one, and it may seem discourteous for me to write thus,

but I trust you will appreciate and pardon my frankness.

Because I feel that BOTH SIDES of this vital public question should be published, I am sending copies of this OPEN LETTER to the press, realizing that editors may or may not publish it. Permit me to repeat to you the assurance which I gave to Dr. Fosdick in a similar OPEN LETTER, written to him from Hong Kong about six years ago: "In fairness to you, Sir, I assure you that if you see fit to send any reply to this letter, I shall forward a copy of same to each editor to whom I am sending this OPEN LETTER."

In the enclosed leaflet, published by Loizeaux Bros., 19 W. 21st St., N. Y., entitled "MODERNISM: WHAT? WHENCE? WHITHER?" you will find my three assertions, based upon Holy Scripture, the first one being: "MODERNISM IS NOT CHRISTIANITY, BUT A DECEITFUL ANTI-CHRISTIAN SYSTEM." Also you will observe the parallel quotations from Tom Paine's "Age of Reason" and Dr. Fosdick's "Modern Use of the Bible," entitled "THE DEADLY PARALLEL."

Did you see the reply to your sermon on "The Source Of Temptation," published in the April 18th issue of the SUNDAY SCHOOL TIMES? You may recall that I spoke to you after that sermon at St. Nicholas Collegiate Church.

Yours faithfully,

Edgar D. Smith.

OPEN LETTER TO DR. ROBERT E. SPEER

EDGAR E. STROTHER

Residence

HOTEL PENNSYLVANIA.

New York City, May 9th, 1936.

Dr. Robert E. Speer, Senior Sec'y.,
Board of Missions, Presbyterian Ch., U.S.A.,
156 Fifth Avenue, New York City.

Dear Dr. Speer,

Soon after arrival in New York, I attended the noon prayer service at the Board Rooms, hoping to meet you, desiring as a Presbyterian layman to have a talk with you about the situation in the China field, where I have been, as you know, for over 25 years. I saw Dr. McAfee and Dr. Fenn, and the latter intimated that you were very busy these days.

Instead of intruding and troubling you with a personal interview and taking up various points, I am writing this letter on one point only, in view of the announcement of the celebration of the centenary of the Union Seminary to be held next week-end, which I have just noticed in this morning's NEW YORK TIMES, the picture of Dr. Henry Sloan Coffin having attracted my attention.

I would like to ask if your laudatory opinion of Dr. Coffin and his doctrines is the

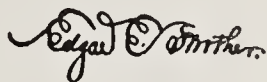
same as that expressed in your letter to the Chairman of the Summer Conferences Committee in China, prior to Dr. Coffin's visit to China, upon your suggestion, if I remember correctly?

The enclosed copy of letter which I am to-day sending to Dr. Coffin, together with my leaflet entitled, "MODERNISM: WHAT? WHENCE? WHITHER?" will make my position clear to you, which doubtless you already know.

I have often recalled our breakfast together at Dr. Farnham's home in Shanghai, when you came with Mr. Lobenstine. It was my privilege to live with dear Dr. and Mrs. Farnham for many years, and they considered me almost as their son. How distressed Dr. Farnham was about the inroads of Modernism in our Presbyterian Mission in China! He frequently showed me his letters to you on the subject and shared with me some of your replies to same. He always complimented you as the most able and clever letter-writer that he had ever known.

Assuring you of my deep regret over the progress of Modernist heresies in China and throughout the world, and especially in our own beloved Presbyterian Church, I am,

Sincerely yours,

A handwritten signature in cursive script, reading "Edgar C. Smith". The signature is written in dark ink and is positioned below the typed name.

DR. SPEER'S REPLY

The Board of Foreign Missions
Of The Presbyterian Church in The U. S. A.

156 Fifth Avenue,
New York

May 14, 1936.
(Dict. May 12).

Mr. Edgar E. Strothers,
Hotel Pennsylvania,
New York City.

Dear Mr. Strothers:

Your letter of May 9 is just received. I remember very well our conferences in past years. There have been many changes since then. We are just experiencing some of them here in our own office. Dr. Fenn retired this spring, and Dr. McAfee will be retiring this summer. My turn will come in the summer of '37. I think it is a very good rule that our Church has of requiring the retirement of the officers of its Boards at the age of seventy.

With regard to the inquiry of your letter, I do not remember now what opinion I expressed regarding Dr. Coffin prior to his visit to China some years ago. I do not remember having expressed any opinion regarding "his doctrines." I do know, however, that Dr. Kennedy, for many years editor of "The Presbyterian," and one of our most conserva-

tive ministers, always had a great deal of confidence in Dr. Coffin and would speak of him very kindly in his paper. I have by no means read all of Dr. Coffin's books and sermons, but I have never heard him speak when he did not speak with faith and courage of our Lord and Saviour Jesus Christ, the Son of God and the Son of Man, our only hope and Redeemer.

Very sincerely yours,

(Signed) ROBERT E. SPEER.

Are YOU A Fundamentalist?

Why not get a number of these leaflets and send to all pastors and leading laymen in your city or district?

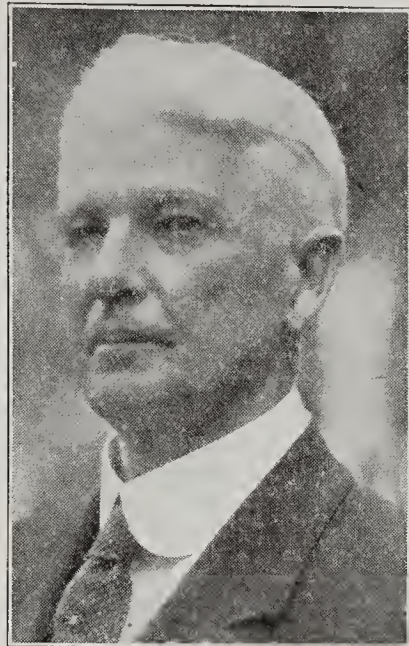
Refuses to Name Ten "Fundamental Doctrines"

Continued, May 29, 1924

THE GENERAL ASSEMBLY of the Presbyterian Church in the U. S., in session at San Antonio, Texas, last week refused to declare itself on ten fundamental doctrines con-

tained in the Confession of Faith. An overture had been sent to Assembly by a presbytery in Arkansas requesting such action, but Assembly voted: "That because of the clarity and fullness of the presentation of Christian truth in our Confession of Faith and Catechisms, and in the absence of any disposition to question the fundamental truths as set forth in these symbols of our faith, the General Assembly simply reaffirms its faith in the great fundamentals of our church as set forth in our Confession of Faith and Catechisms, and declines to make additional declarations of doctrine."

The great question at the Assembly of the Presbyterian Church in the U. S., San Antonio, Texas, was the relationship of the church to Nanking Seminary in China. The North Kiangsu Mission had decided that on account of alleged modernistic tendencies in the seminary it would no longer



*Dr. Thornton Whaling, Moderator
U. S. Assembly*

cooperate with it. The seminary is controlled by the Presbyterians U. S. A. and U. S., the Methodists and the Disciples. The action of this mission, the contrary action of the mid-China Mission, and many overtures were before the Assembly. It was decided that a special committee, the membership of which would be suggested to the moderator by the representatives of the various synods, should handle this question. The committee was in almost constant session for four days.

It was expected that its report would be the subject of long and heated debate. When it was presented, however, it came as a unanimous report and without a single dissenting vote was adopted by the Assembly. North Kiangsu Mission was instructed to take up the question anew and "to consider whether in the interest of the truth and of the influence of our church on the seminary and of the whole missionary enterprise in China it would not be wise for the mission to retain, at least for the present, its connection with the seminary." The mission was directed to give ample notice to every member and to allow each member of the mission to vote either in person or by written instruction. In addition to this the General Assembly requested the authoritative bodies of the churches which are cooperating in the seminary, to require their representatives on the board of managers to subscribe to the basis of doctrinal teaching in the seminary to which the professors are now required to subscribe, and gave notice that unless the instruction in the seminary is kept in harmony with the historic evangelical interpretation of the Bible it will take proper steps toward the dissolution of the joint control.

Once more a strong effort was made to have the church withdraw from the Federal Council of Churches. Again the church decided to remain in the council, ~~and authorized its representa-~~

(Continued on page 727)

The Open Hearth

Continued June 19

[Contributions must not exceed 300 words. Letters even though shorter are subject to elimination of material unessential to the discussion.]

1924

How They Did It at San Antonio

Our brethren of the Southern church seem to have the notion that, having a perfectly good Confession of Faith to look to, there is no need of formulating "interpretations" to quarrel over. At San Antonio an overture was reported offering a declaration of ten points, beginning with acceptance of the Scriptures as the "only infallible rule of faith and practice."

There doesn't seem to have been much argument for adoption. Dr. J. S. Lyons, who led the opposing discussion, remarked that "the report was in effect an additional statement to the splendid Standards we now have. It would have that effect seemingly, but it would not have that value. It would be simply the expression of the opinion of members of this Assembly. . . . We do not want to make a blunder such as the Presbyterian Church, U. S. A., did at Indianapolis and in other meetings of the Assembly. Any one who uses the Standards of the church as a shield to hide irregularities of belief will not be deterred from doing the same thing with a restatement. . . . He had spent several weeks in the east on the battlefield between the modernists and fundamentalists. He found a spirit of bitterness and hatred that he deplored. Let us not have any such bitterness in our church."

Dr. Byron Clark said "there are some things that ought to be left to common sense. Why make a restatement of doctrine and say to our

ministers, 'Sign on the dotted line?' I am a Presbyterian but I object to anybody's trying to make a Presbyterian and a half out of me."

The very brief statement, simply referring back to the Confession, was adopted overwhelmingly. It appeared in The Continent's report May 29.

"OLD LINER."

Illinois.

Favors Separate Judicatories

Anent the remarks concerning judicatories in the article on the constitutional question in your issue of May 1, I would heartily favor a separation of the judicatories from the legislative department of our church government. The requirement of special training as a qualification for serving on such judicatories would involve no greater class distinction than exists at present between ministers and ruling elders and the rank and file of the congregation. As it is, the technical qualifications required of ruling elders are not by any means commensurate with the responsibilities of their office. Considering the knowledge of Presbyterian law and polity which is manifested by the average minister and ruling elder, and the method usually employed in selecting commissioners to the General Assembly, it is almost inevitable that a majority of the commissioners will not be competent to decide judicial matters.

Colorado.

MORGAN H. SMITH.

Did Jesus Wash the Feet of Judas?

Judas had already bargained to betray him. He took his place at the supper table. The footwashing preceded the supper. Judas left the room during the supper. Here is a picture for Munkacsy!

JOHN E. DAY.

Oregon.

Foreign Missionary Betrayals of the Faith

A crisis confronting the whole church

By Charles G. Trumbull

1 **I** FEAR that missionaries today are not selected with the same care as are the managers of the Oil and the Tobacco Companies. Many missionaries are not qualified for their task and are not needed in China."

These are not my words.

These are not the words of any narrow, intolerant, fighting Fundamentalist or Bible-believing Christian.

They are the words of an educated, non-Christian Chinese gentleman, a university professor. They were published nine years ago in an article entitled "The New Crisis in China Missions," in the *Missionary Review of the World*, the President of whose Board of Directors is Dr. Robert E. Speer.

2 This Chinese university professor names various obstacles in missionary work today, and one of them, he says, is "the new rationalism" which "desires doubt before belief." He continues: The missionaries of fifty or sixty years ago "possessed an extraordinary religious faith."

Exactly so. This cultured heathen Chinese saw clearly, a decade ago, the need of this Presbyterian Mass Meeting held tonight. Thousands of others, both believers and unbelievers, have seen the issue clearly. But most of our denominational foreign mission boards seem blind to the issue—and this spells crisis and tragedy, imperatively demanding such meetings as this, and such independent boards and other true missionary organizations as God has graciously raised up.

Intense Feeling Inevitable

If strong words are used, if intense feeling is shown, we should not be surprised. A Justice of the Supreme Court of the United States showed such feeling a few days ago when, protesting against the majority opinion of his Court, he was "so deeply shaken out of his usual calm that his voice rang with passion" as he thundered the words, "*The Constitution is gone!*"

Justice McReynolds showed unrestrained emotion because he believed that the Constitution of our nation was being repudiated, our honor abandoned, our national future imperiled. But the crisis confronting us tonight is not one of mere national life, it is one of eternal life. The honor of the Name of the Son of God and the only Saviour of men is being betrayed. We ought indeed to show unrestrained emotion as we consider here the betrayals of sacred and divine trust affecting the eternal future of countless souls.

The crisis is not new, nor is strong language concerning it new. A quarter of a century ago, in 1910, our Presbyterian

The address delivered at the Mass Meeting was read from the manuscript that is here published. The spoken and the published addresses, therefore, are almost identical word for word; and a few paragraphs that were omitted in the spoken address for lack of time are included here.

A great Mass Meeting of Presbyterians, called by leading laymen of the denomination, was held last month in one of the large churches of Philadelphia. A thousand or more persons were present; other thousands heard the addresses by radio.

The Editor of THE SUNDAY SCHOOL TIMES had been asked to speak, as a Presbyterian layman and elder, on "Betrayals of the Faith, in Our Foreign Mission Board and in the Field." It was not intended to publish the address in these columns, as the meeting was denominational and THE SUNDAY SCHOOL TIMES is an interdenominational journal, loyal to all evangelical communions of the Christian faith.

But such urgent letters have been received from pastors and laymen, expressing the hope that the address would be given to TIMES readers and the Christian public, that it is now published in response to this demand. For the issue is by no means limited to the Presbyterian denomination, but is a vital one in most denominations and in the whole Church of Christ at home and abroad. The address is published with deepest regret that any such facts exist as are presented here.

3 **General Assembly** setting forth five essential doctrines that were reaffirmed in 1916 and 1923, spoke the following words:

"Foolish birds and bats dart out of the night and dash themselves against the lenses of the lighthouse only to fall back senseless at its base. So heretics and skeptics have hurled themselves against the Word of God and against the Westminster Standards, only to fall back baffled and broken."

Many have seen clearly for many years that a terrific struggle was on, and that inevitable consequences must be faced and dealt with. A stalwart Presbyterian pastor whose ministry strengthened Philadelphians for years, and who is now ministering in Pittsburgh, Dr. Clarence Edward Macartney, said at the General Assembly of 1923:

"This is a faint skirmish of a great conflict; the storm is coming, and we can't keep it back with a pusillanimous compromise. We take our stand upon the New Testament and the Westminster Confession of Faith."

4 **May God keep us from pusillanimous compromise today, and from following the seemingly hypnotic example of those who, in places of leadership in our Modernistic Mission Board and our corrupted and deteriorated General Assembly of today, are acting like foolish birds and bats—as they hurl themselves against the Word of God.**

God has placed many human barriers in the way of this false leadership and false following. The *Christian Century* of Chicago, a notoriously radical journal, unconsciously paid a great compliment to the true ambassadors of Christ in the mission field when it declared editorially a few years ago:

"The fact must be faced that more than half the missionary force in China and on other fields is a handicap to the Christian cause." That editorial means that more than half of the missionaries believe the Bible and offer the Gospel to lost sinners. It continues: Unless the "forward looking churches" are ready to cut loose "from the conservatism that now shackles the enterprise, then Christian missions must, until a new awakening comes, be resigned to impotence."

Thus comes welcome aid and comfort from the enemy! As we take up, this evening, betrayals of the faith in our Board and among our missionaries, let us keep prominently in our minds and hearts, with thanksgiving, that there are great numbers of sound, true, uncompromising Presbyterian missionaries of the Cross of Christ, as there are in all the other denominations. These are God's "handicap" to the work of the enemy for which the *Christian Century* stands and for which various denominational boards in lesser or greater degree stand.

5 **The North China Theological Seminary**, for example, at Teng Tsiens, Shantung Province, is a shining example of true testimony, conducted by Presbyterian bodies and mightily blessed of God. It was organized sixteen years ago in protest against the Modernist teachings of the other union theological seminaries conducted by various associated Protestant missions in China. Dr. W. M. Hayes, the President, a veteran Presbyterian missionary of more than fifty years' experience, is the honored head of this institution.

Two others of the many true, uncompromising Presbyterian missionaries are Dr. Charles Ernest Scott of China, father of the martyred Betty Scott Stam; and Dr. J. Gordon Holdcroft, of Korea.

What Are the Harmful Policies?

What are the policies and the practices of our Board of Foreign Missions that are undermining the work of the sound, evangelical missionaries in the foreign field?

6 **They are the policies and practices of Modernism.** As there are varying degrees of Modernism, both moderate and extreme, so varying degrees of Modernism are found in our Board and among our missionaries. But the heart of Modernism is always the same: *denial of some part of the Word of God.*

Members of our Board, secretaries of our Board, and many of our missionaries in foreign fields, deny some part of the

Word of God. In any such denials they are giving the lie to God—and that is not a trifling matter. "He that believeth not God hath made him a liar" (1 John 5:10).

Wherever Modernism is found, in a Board member, in a Board secretary, or in a missionary, there is a weakening or destroying of the faith. Our great weapon as "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world," is "the sword of the Spirit, which is the Word of God." Those who are Modernists in any degree are engaging with a dulled or broken sword against our great Enemy in the warfare to which the Captain of our Salvation has called us.

A Modernist Board Naturally Appoints Modernist Missionaries

A Modernist Board of course sends to the field Modernist missionaries. Naturally, logically, inevitably they send representatives *holding their own views*. The unsaved in the foreign fields, and those who are already Christians there, are actually taught by some unbelieving missionaries to doubt or deny the Word of God, the Deity of Christ, the Blood Atonement, the Bodily Resurrection—and there is no salvation for lost sinners if these doctrines are not true.

But back of our Board of Foreign Missions is our General Assembly, which elects the members of our Board. And back of our General Assembly are the Presbyterian pastors and laymen of the entire denomination. It is a large and far-reaching question, issue, and crisis.

But is it fair to say that there really is Modernism in our Board? Judge for yourself, as a jury, after you have heard the evidence presented at this meeting.

One further word about Modernism. Again it is not my word, but that of a Presbyterian pastor who was recently, for several years, one of the secretaries of our Board, and who resigned from the Board to become pastor of the First Presbyterian Church of Berkeley, California, Dr. Francis Shunk Downs. He preached a sermon last April on "The Christ of the Gospels, or the Jesus of Modernism." He says:

Another characteristic of Modernism is that it is both deceiving and deceptive. It is not what it seems to be. It uses evangelical language to push over its unevangelical beliefs. . . . Honesty demands that we strip the mask off its face and that we see it as it is. Real Modernism is error and unbelief masquerading. In it Satan comes to us an angel of light. . . . It is not like the violet that hides itself because of modesty, but rather like the serpent that slips noiselessly along through the covering grass, hidden and unsuspecting.

These are strong, unsparing words—but they are deserved. It is distressing to have to say it, but some of our Modernist Board secretaries and Modernist missionaries persistently try to conceal, even to deny, their Modernism, using evangelical language to push over their unevangelical beliefs.

When they say "Inspiration," they do not mean the unique and infallible inspiration of the whole Bible.

When they say "Atonement" they do not mean the substitutionary blood atonement of our Lord Jesus Christ.

When they say "Resurrection" they do not mean bodily resurrection.

The late Professor Robert Dick Wilson, formerly of Princeton Seminary, later of Westminster, was perhaps the greatest Old Testament scholar of our generation. He was true to the core and he had some amazing and enlightening experiences when he went to China in 1923. He found many Modernists among the missionaries—and he did not intimate that his own denomination, the Northern Presbyterian, was immaculate in this respect! He said he found that Modernist missionaries "attempt to camouflage their departure from orthodoxy by using the terms of the historic faith in another sense." He repeatedly asked a question of missionaries: "How is it that a man who is well known among you as a Liberal can still appear to the home church as a Conservative?" Usually the answer was a smile and a shrug of the shoulders. But one elderly missionary was quick with his answer: "The only explanation I can think of is that such a man is the biggest liar on earth!"

Said Dr. Wilson: "There are many missionaries whose views it seems almost impossible to find out. And every missionary should be intelligent enough to know what he believes, and honest enough to tell what he believes!"

Yes, they should; and so should every Board secretary. But they don't do it.

It is a well known fact that there are members and secretaries of our Board who could not possibly declare their unreserved belief in the Five Points that our General Assembly has on three different occasions declared to be essential doctrines of the Bible and of Presbyterian standards. Those Five Points are (I give them in abbreviated form):

The inspired inerrancy of all the Holy Scriptures.

The virgin birth of Christ.

The substitutionary atonement of Christ—that is, "Christ offered up himself a sacrifice to satisfy divine justice and to reconcile us to God."

The bodily resurrection of Christ: "on the third day he rose again from the dead with the same body with which he suffered."

"Our Lord Jesus showed his power and love by working mighty miracles."

The Board's Vice-President Heartily Favors the Apostate "Betrayal Commission"

The Vice-President of our Board, James M. Speers (not Robert E. Speer, our Senior Secretary), has published his hearty approval of the monstrous and apostate Report of the Appraisal Commission, deservedly called the Betrayal Commission. Mr. Speers could hardly do otherwise, for he himself was Chairman of the Presbyterian Committee of the Layman's Foreign Missions Inquiry that sponsored this betrayal.

The Appraisal Commission declared, you may remember, that all religions are ways to God, and Christianity must recognize that it stands upon common ground "with the non-Christian faiths of Asia." The heathen are not lost, and no one needs to be "saved" in the Bible meaning of this word: there is no need of any such Saviour as Christ claimed to be, and Christian mis-

sionaries should be ashamed to conduct Christian schools or hospitals in heathen lands as a means of winning people to Christ. It is a mistake to be concerned about a future life, and the early missionaries were mistaken in supposing that souls would be lost unless the Gospel was carried to them. Buddha, Jesus, Mohammed were all individual founders of missionary religions and had in common the experience of leaving "behind them an impulse which has moved on steadily."

Of these shocking falsehoods Mr. James M. Speers, Vice-President of our Board, says that they "and the Presbyterian point of view are not mutually exclusive. . . . While I was not troubled by its [the Report's] theology, I was tremendously impressed by its Christianity." And the Christian religion, says Mr. Speers, "is not afraid that it will lose anything of its best by sharing with other faiths in a common quest for God." "I am proud of being a part of as fine an enterprise as I consider this Laymen's Foreign Missions Inquiry to be."

Can we, as Presbyterian laymen who purpose to stand true to the Gospel and Commission of our Lord Jesus Christ, entrust to Mr. Speers any responsible direction of our Board of Foreign Missions?

[Since this address was delivered, I have seen a long Memorandum by Robert E. Speer, sent out March 6, 1935, discussing detailed criticisms of the Board and its missionaries, in which Dr. Speer staunchly defends Mr. Speers and says: "His Christian faith and loyalty are as solid as Gibraltar."—C. G. T.]

Let us not think that the work of the Laymen's Foreign Missions Inquiry, and the infamous Report, "Rethinking Missions," are now matters of the past. They are going on with their work more vigorously than ever—and Mr. Speers is still Vice-President of our Board. To carry this work forward a National Committee of the Modern Missions Movement has been formed, and a recently published announcement sets forth its plans in detail. Leading Presbyterians are members of this National Committee, and of course Dr. Cadman, Dr. Fosdick, and Dr. Sockman are members, together with Alfred E. Marling, another member of our Board.

A Former Board Member's Frank Unbelief, and Dr. Speer's Defense

Another Modernist who was a member of our Board for several years is Dr. William P. Merrill, pastor of the Brick Presbyterian Church of New York City. He is one of the fifteen members of the Appraisal Commission itself.

When the General Assembly declared the Five Points of doctrine to be essential, Dr. Merrill at once said publicly that the General Assembly had "attempted to put a yoke on our necks which I, for one, will never wear." With the usual evasiveness of the Modernist he said later, concerning his statement: "It indicates absolutely nothing about my own personal beliefs. It indicates only that I resent with all my soul, as I did and do, the attempt to take specific minor doctrines and make them a test for orthodoxy and good standing."

So Dr. Merrill, according to his own statement, calls such precious and vital doctrines as substitutionary atonement and bodily resurrection of minor importance.

In an article published in *The Expositor*, London, under the title, "An Evolutionist

11 at Calvary," Dr. Merrill said concerning the atonement: "What really saves me, saves the individual, is not something which Jesus did nineteen hundred years ago. How can a past fact have present vital power? . . . Certain old ways of thinking about the cross have become impossible. . . . Substitutionary . . . atonement is artificial and immoral."

A friend of mine wrote to Dr. Robert E. Speer inquiring about Dr. Merrill. Dr. Speer replied in a long letter, which I have here, and enclosed a copy of a letter written by Dr. Merrill in which he (Dr. Merrill) declared very positively his own orthodoxy, but added these statements:

12 I do not believe in the absolute and literal inerrancy of the Bible on all points. . . . I believe that He [Christ] was born of a Virgin. . . . I count the Virgin Birth a very unimportant doctrine, however. . . . I believe . . . in our Lord's real resurrection. . . . But if anyone says to me that he cannot believe that the body of our Lord rose from the dead, but that he does believe that Jesus Christ our Lord actually lived after his death, and showed himself to his followers, . . . I will count him a believer in the resurrection, and will judge that he has the essence of faith in the resurrection. So would Paul."

And Dr. Robert E. Speer was "very glad" to send this letter, written by Dr. Merrill, as a defense of Dr. Merrill.

Unity in Mission Work Put Above Fidelity to the Truth

13 Our Board is untrue to its trust as the representative of the Presbyterian Church in its lamentable affiliations in union work on the foreign field. It has such affiliations in notable instances in India, Japan, and China. A notable case is that of the University of Nanking. Robert E. Speer was one of the incorporators in 1911, and is President of the Board of Founders. Our Board officially co-operates with this Mission University. Dr. James H. Franklin (President of Crozer Theological Seminary) is Vice-President, and is author of a book entitled "The Never Failing Light," which is recommended by our Board for Mission study; in this book Dr. Franklin quotes favorably a statement about Christ: "What was the Cross to him? Naught but an incident in the life which he had already laid down for his kind."

[In the Memorandum mentioned above, Dr. Robert E. Speer comments on this statement: "Dr. Franklin may well have had in mind Heb. 12: 2; Matt. 10: 38; 16: 24; Col. 1: 24; John 10: 17, 18."]

I visited Nanking University in 1920, and was shown over the grounds and buildings by one of its missionary officers. The chapel was one of the handsomest mission chapels I saw in all the Far East; modeled somewhat after a Chinese temple, every window bore the design of the Buddhist cross. My friend pointed this out to me with pride, and explained that the Buddhist cross suggests to the Chinese the principle of the cross, or sacrifice. Do you think it would have suggested that to the apostle Paul? Our Lord's Supper is observed in this chapel, with the light streaming through the windows with the Buddhist cross, and can we not hear Paul saying: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers

of the Lord's table, and of the table of devils"? (1 Cor. 10: 21.)

When I asked whether Nanking University had any doctrinal statement, I was told that it had not. The missionary added: "We are more concerned with a practical Christianity that communicates itself in life." That is the typical Modernist position: let us be practical, and be interested in getting the fruit, but pay no attention to the root. Belief which our Lord and the New Testament put at the basis of life and salvation and everything practical, is not really practical after all!

I have just been examining the latest catalogue of Nanking University, dated December, 1931. It is a handsome volume, and the Description of Courses of study for the Chinese attending this Mission School fills seventy-nine pages. Of these seventy-nine, just three are sufficient to list all the courses in religion. The other seventy-six pages offer the Chinese students attending this great Mission School in the heart of heathendom such courses as the following:

Humanistic Geography.

Rural Finance.

Agronomy, including Biometry.

Colour Chemistry.

History of the Chinese Drama and its Technique.

Advanced Calculus.

Cytology — a course throwing light on "the Mechanism of Amitosis, Mitosis," etc.

Another course is on the "Modern Use of the Bible," and the textbook is Harry Emerson Fosdick's apostate work, "The Modern Use of the Bible." This is the Dr. Fosdick who preached a sermon in January, 1931, in his Riverside Church, New York City, on "The Peril of Worshipping Jesus," in which he said of our Lord: "He did not fear being opposed; he feared being worshiped." Dr. Fosdick shows where he stands on the deity of Christ when he says, in that sermon: "To say that God was in Christ seems to me no theological puzzle at all. I think God was in my mother, the source of the loveliness that blessed us there! And I rise up from that with a profound sense of the reality of what I am doing when I profess my faith that God was in Christ."

And a Mission School of which Robert E. Speer is President of the Board of Founders uses a textbook by Dr. Fosdick.

[Since delivering this address I have learned that Dr. Fosdick's book, "The Modern Use of the Bible," is not now being used at Nanking University. The fact remains that it appears in their latest catalogue as a study course, and that it had been adopted as a textbook by this Mission School.—C. G. T.]

Why will not Dr. Speer stand where the late beloved Dr. J. Walter Lowrie stood, Chairman of the China Presbyterian Council, one of the great missionaries of our generation in China, whom I knew and loved? At the National Christian Conference held in Shanghai in May, 1922, reported in full for THE SUNDAY SCHOOL TIMES by Dr. S. I. Woodbridge, father of Charles J. Woodbridge, General Secretary of the new Independent Board for Presbyterian Foreign Missions, Dr. Woodbridge wrote:

"The speech that perhaps received the highest meed of approbation and applause

during the whole conference was the one made by Dr. J. Walter Lowrie." Dr. Lowrie emphasized the importance of standing fast in the old faith, and "he told the conference that Dr. Harry Emerson Fosdick had in a recent speech thrown down the gauntlet to the conservatives, and that we must accept his challenge."

Dr. Gray's Searching Question

Dr. James M. Gray asked a pertinent question in the *Moody Bible Institute Monthly* for January, 1934. Calling attention to the new Independent Board for Presbyterian Foreign Missions and speaking in the highest terms of its personnel, Dr. Gray concludes:

One is driven to ask in surprise, where is Dr. Robert E. Speer these days? Is he not still Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.? Is he aware of these things? Has his voice been silenced? Is his influence nil? Within the memory of some of us his name was once a synonym for the Christian warrior. Has he permanently sheathed his sword? Speak out, honored brother . . .

Lazarus Not Really Dead?

Coming back to Nanking University, another textbook in its scanty and superficial and unbelieving religious curriculum is George A. Barton's "Jesus of Nazareth," in which is found the following:

It is quite unnecessary to suppose that Lazarus was really dead; that was only the belief of Palestinian peasants.

[Concerning the stilling of the waves:] Jesus then arose and said, "Peace! Be still!" One cannot help wondering whether the words were not addressed to the complaining disciples, but the wind, as so often happens there, subsided as quickly as it had risen, and believing the words addressed to the wind and sea, the disciples thought that the blowing had ceased in obedience to their Master's command, and they accordingly believed him to be even more wonderful than before.

[Dr. Speer says: "We cannot speak definitely of Dr. Barton's book, but we can affirm unequivocally that the essential doctrinal teachings of the Christian faith" are maintained in the (Nanking) University."]

Yenching University, at Peiping (formerly Peking) is another Mission School with which our Board is affiliated. Its President is Dr. J. Leighton Stuart, whose name appears in the list of missionaries of our Board as an "affiliated" missionary. Here is a claim made by the President of its Board of Trustees: "Though founded as a Christian institution, and though loyally supported by several denominational missionary boards, the activities and teaching of Yenching are enthusiastically approved by the non-Christian leaders in China." Paul's teachings were not enthusiastically approved by the non-Christian leaders in Ephesus.

Just before the late Dr. Griffith Thomas and I visited the missionary conferences of China in 1920, Dr. Stuart had addressed a meeting of the Y. W. C. A. in Shanghai, in which, according to the published report of that meeting containing a stenographic report of his address, he made the following statements:

If revelation is permanent and uni-

17

versal, then we must admit that the Christian religion is not the only religion.

Jesus began a new type of humanity; the last stage of human evolution.

Why should we say that the inspiration of the Biblical writers is different in kind from the inspiration of people today? . . . that the Bible writers had some peculiar inspiration that made their writings infallible?

The canon we have may include books not essential, and there may be books outside that would be worth having. Some of the time we spend in reading books in the Old Testament we might spend in reading other books that might just as well be in the Bible.

[It is true that Dr. Stuart was later "cleared" by his Presbytery in America of any lack of orthodoxy, as many other Modernists have been, by various Presbyteries. It is true, also, that he has called attention to the fact that the report of his address was stenographic and uncorrected by himself. But it is also true that, so far as I know, he has never repudiated the quotations here made.—C. G. T.]

Missionary Editors of an Article on Our Lord's "Imaginary Temptations"

Two Presbyterian missionaries, E. C. Lobenstine, the well known Liberal, and Miss Margaret Frame, are on the Editorial Board of *The Chinese Recorder*, published in Shanghai. Last August *The Chinese Recorder* published an article by L. C. Wu, on "The Psychological Reconstruction of China through Christianity." It contained the following:

[Under the subhead, "Jesus' Own Psychological Reconstruction," we read:] The temptations which Jesus encountered in the desert were imaginary rather than real.

Jesus was not in favor of the existence of the family system. He used a parable of a woman in labor, thus: "When a woman is in labor she is sorry, for her time has come; but when the child is born she remembers her anguish no longer, for joy that a human being has been born into the world." He did not say that a human being had been born "into the family" but that he had been born "into the world." In a society where the family system still prevails, who would use an expression like this? Apparently Jesus used this parable off-hand, which indicates that he did not favor the family system. Hence in the new society it may not be necessary to preserve this system.

And this is found in a missionary magazine, in a heathen land, on the editorial board of which are two Presbyterian missionaries! Our Lord's words are made of no consequence when he said: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19: 5, 6).

Our Board is affiliated with the National Christian Council of India, and I have here a booklet published for that India Council entitled, "The Jesus of History," by J. R. Macphail. In it we read:

We must read the lives of Jesus in the

New Testament as we should read the lives of any other great teacher.

The evangelists were not miraculously safeguarded from error when they wrote, any more than we are as we read. The Gospels in many points, some of them important, contradict one another.

If anyone can offer us an explanation of these strange and confused stories in the New Testament, . . . we shall accept it gladly; but if not—it scarcely matters.

[Dr. Speer now says that the missionaries of the Board in India took exception to this booklet "and it was immediately withdrawn." But why should it ever have been published? Further, Dr. Speer quotes numerous sentences from the booklet to show that its author believes in "The Divinity of Jesus."]

Another booklet published for the India Council is "Interpreting the Cross," by C. S. Paul, which contains the following:

The cross is not, as it is sometimes supposed, a penalty paid by Jesus for all men to a righteous God . . . a God of love needs neither a propitiation nor a substitution. . . . Neither does God's righteousness demand the punishment of the sinner. . . . It is inconceivable that a God of love whom Jesus reveals should insist on the penalty being paid, if not by all men, at least corporately for all men by Jesus Christ.

For the circulation among missionaries and believers and unsaved people in India of this unscriptural, antichristian literature, our Presbyterian Board of Foreign Missions has responsibility.

How Cases of Unsound Missionaries Are Dealt With

Let it not be supposed, however, that our Board's betrayals of the faith are only in its wrong affiliations in union mission work. That there are many individual missionaries under our Board who share the Modernistic unbelief of members and secretaries of the Board is a well known fact. A case came to my personal knowledge some years ago, when a Presbyterian missionary in Korea was giving teachings so doctrinally unsound that the native Korean Christian Church asked him to clear away their doubts about his own beliefs. He refused. They then declined to permit him to teach in their Bible training class work, and his own Mission Station refrained from renewing his appointment on the faculty of their Bible Institute.

This missionary then asked his Board at home to be transferred to the Japan Mission in Korea, so that he might work among the Japanese living in Korea, and the Board granted his request.

I had considerable information about his case by personal correspondence with missionaries in Korea, and when my old friend Robert E. Speer asked me to tell him of any unsound Presbyterian missionaries, I mentioned this man. What do you suppose Dr. Speer's reply and defense was? Just this:

Mr. ——— is a graduate of Auburn Seminary, a recognized Seminary of the Presbyterian Church, the appointment of whose professors, I believe, is ratified by the General Assembly. He was a member of the Korea Mission which, when he was at home on furlough . . . included his name in its estimates of field salary for the ensuing year . . . and

sent no request either for his retention in the United States or for his doctrinal examination. Individual members of the Mission I know disagreed with him, but neither the Mission nor the Executive Committee, whose duty it would have been to report the matter, made any representation either to the Board or to the Presbytery of Newark, New Jersey, of which Mr. ——— is a member, and which is counted, I believe, one of our most conservative Presbyteries.

So everything was technically correct, and there was nothing to do about it! But Auburn Theological Seminary has for many years been notoriously radical; and any Modernist might happen to be in a Presbytery that was largely conservative.

Sound Missionaries "Beg Our Boards" Not to Send Any More Modernists

Our true Presbyterian missionaries in the field know only too well that some of their fellow Presbyterian missionaries are untrue to the Scriptures, holding and teaching Modernistic views; yet we can well understand how difficult, delicate, and embarrassing a matter it is for any individual missionaries to protest or complain to the Board at home about fellow missionaries. However, there have been general protests made by the missionaries from time to time. A printed "Letter of the Tsingtao Group of Missionaries" addressed to the Missionary Constituencies in the Home Lands in 1927 contains the following:

"It is well known that a Communism which is atheistic in its tendency and teaching has created much confusion, doubt, and unrest even among some of our Christians, as well as in China generally. But back of all this and leading up to it, with sorrow of heart, we are driven to confess that the character of the teaching in many of our schools at home has helped to make ready this sad situation in China, by placing not a few missionaries on the field who have proven themselves unfitted to build upon the evangelic faith which the veteran missionaries of the cross have planted in China. This has especially been true of some occupying positions in mission high schools and colleges. These men by casting doubt upon the Word of God and some of its fundamental doctrines have created fertile soil for the progress of Bolshevism and unbelief even within the walls of these professedly Christian institutions.

"Inasmuch as this upheaval has resulted in the return of a large majority of China missionaries to the home lands, we, with all humility and love, beg our Boards and constituencies at home by all means to avoid sending back to China any who hold Modernistic views. Surely, in spreading the Gospel, we have enough to meet in the ancient heathenism of China without introducing this modern philosophy in the guise of Christianity which is calculated to deceive, if it were possible, the very elect. Therefore with hearts aching for the little flock of Chinese already saved and the millions yet in darkness, we implore our friends and all friends of missions in responsible places to see to it that no more Modernists are sent out to China, for they can only discredit the integrity of the Bible and undermine faith therein as the very truth of God."

It will not do for our Presbyterian Board to say that this letter applies not at all

to them, but only to other denominational boards. The continued place of Modernism in our Board and among our secretaries and our missionaries is too sadly evident.

The Bible Union of China

The formation of the Bible Union of China in the summer of 1920 was another welcome expression of conviction on the part of true missionaries that a testimony to the old faith was imperatively demanded by the departure from the faith on the part of many missionaries in that great land. It declared its belief in the fundamental doctrines, and included in its program and purpose: "To present to our home boards and supporters the vital importance of accepting for missionary service only such candidates as accept the truth referred to above."

Some years after the Bible Union of China had been formed and was functioning effectively, *only twelve to fourteen per cent* of our Presbyterian missionaries in China had joined it. But one of these was Dr. J. Walter Lowrie, Chairman of the China Council of the Presbyterian Mission, North. Dr. Lowrie published a ringing statement of his personal position under the title, "Why I Joined the Bible Union of China." The last of the six reasons he gave was as follows:

And finally, I joined the Bible Union because isolated, individual opposition and protest against the methods of the Modernists is quite unavailing. Though unorganized themselves, they have the solidarity of the ancient gnostics and of free thinkers generally. Their disintegrating and depressing influence upon evangelical faith is like the effect of faint charcoal fumes upon a traveler lodging in a Chinese inn, gradually benumbing all his faculties. We who stand for the old faith as we do for sunlight and the seasons and the tides, *must join hands.*

Yet the Board Insists that It Is True to the Old Faith

But our Board of Foreign Missions will have its answer for every criticism contained in this address, and for every charge that it and any of its missionaries are untrue to the old faith. Thus in his address before our General Assembly of 1933 Dr. Speer said, referring to criticisms of the Board:

All I can say to the Assembly is that . . . the Board has sought to act in accordance with the dignity, sobriety, and honor of the Assembly and the Church.

Our Board not only does not intend to keep Modernism out: *it intends with persistence and tenacity to keep Modernism and Modernists in.* The case in Korea is one illustration of this; a more shocking case is the well known one of Mrs. Pearl Buck. Her blasphemous unbelief was heralded to the whole world in her own published articles. In *Harper's Magazine* for January, 1933, she spoke of orthodox Christianity as a "narrow and superstitious form of religion." She condemned missionaries who tell the heathen, "You must believe on the Lord Jesus and your sins will be washed away." In another magazine article she wrote, "The serenity of the Buddha is Christ's serenity." Concerning the Lord himself she says: "And what if he never lived? What of that?"

Whether Christ has a body or not, whether he had a time to be born in history and a time to die as other men have, is of no matter now: perhaps it never was of any matter."

Repeated demands were made upon our Board by true Presbyterians to dismiss Mrs. Buck from their missionary staff. Steadfastly the Board refrained from doing so. Finally Mrs. Buck herself resigned, and our Board, when accepting this arrogant unbeliever's resignation, placed the following action on its Minutes:

A letter was presented from Mrs. J. Lossing Buck, of the Kiangnan Mission, requesting to be released from responsible relationship to the Board. The Board had hoped that this step might be avoided, but in view of all the considerations involved and with deep regret it voted to acquiesce in her request. The Board expressed to Mrs. Buck its sincere appreciation of the service which she has rendered during the past sixteen years and its earnest prayer that her unusual abilities may continue to be richly used in behalf of the people in China.

In the face of such facts as have been given in this address,—and there are many, many more,—our Board issues statements from time to time declaring its uncompromising faithfulness and loyalty to the Bible, the Gospel, the Westminster Confession of Faith, and the Presbyterian Standards. One such statement published by the Board says: "The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If anyone has evidence of the unfaithfulness of a missionary, and will report it to the Board, the Board will deal with it at once in a constitutional way."

How can unfaithful Board members and unfaithful Board secretaries be expected to deal properly with unfaithful missionaries?

One reason for the continued and increasing prevalence of crime and the lawless activities of criminals in America is the fact that in many courts of so-called justice the charges against criminals are dismissed and the malefactors go free. The same is true in our denomination: Modernism is going unchecked in pulpits and presbyteries and seminaries, in our Foreign Mission and Home Mission Boards, and in our foreign mission fields, because it is well-nigh useless to bring charges in the ecclesiastical courts of our Church. Many of our denominational "judges" are themselves committed to lawlessness and unbelief.

Let Us Stand By True Missionary Testimonies, New and Old

The attitude of our own Board is that of most denominational foreign mission boards today; and it is this that accounts for the forced but welcome formation of independent denominational boards, in addition to the many true interdenominational and faith missionary societies. Ten years ago, for example, conditions in the great Church Missionary Society of England had become so hopeless that true believers withdrew and formed the Bible Churchmen's Missionary Society. For a decade it has now ministered in foreign fields with great blessing. Its first annual report stated:

For years it had been known to many that, both at home and in the mission field, the trustworthiness of God's Word Written and the accuracy of God's Son Incarnate were being called in question. When such questions became prevalent, and published broadcast in the pagan press, then witness to these assailed truths became a paramount duty.

When from the mission field, from most experienced and devoted missionaries of all denominations, came a cry of pain and anguish, a beseeching request to the Home Boards to take steps to prevent the further proclamation of modern view in the mission field, because "such teaching is fraught with the greatest danger to the Chinese Church, threatening in the future its very existence," then witness to despised truth became a stern necessity.

The Association of Baptists for Evangelism in the Orient, Incorporated, is an independent Baptist mission organized and sponsored by those who believe with all their hearts in the New Testament message and methods in the proclamation of the saving Gospel of our Lord Jesus Christ.

And the Independent Board for Presbyterian Foreign Missions has been organized in order that a true foreign missionary testimony may not vanish from the Presbyterian Church in the United States of America.

A missionary of the Africa Inland Mission, Paul Stough, spoke in the Monday prayer meeting in THE SUNDAY SCHOOL TIMES offices this week, and told of the son of a chief of an African tribe who had been led to Christ as his Saviour and Lord. Being the eldest son, he was what we might call the "crown prince," and his father looked forward to making him his own successor at the head of his people. So his father, the chief, urged him to come back and assume the chieftainship which was his by right, and reminded him of the "benefits" of that office, including polygamous wives, riches, and the honor and respect of his people.

The young African prince stood steadfast for and with his Lord. About this time his wife gave birth to a baby girl. What do you suppose the young Christian father and mother named their little daughter? They gave her an African name which means, in English, "The Kingdom Remains." As Mr. Stough told us: "Here was a flesh and blood testimony that he, a prince in his own right, had definitely and finally turned his back on earthly riches and power in order that he might humbly follow the Prince of Peace in paths of lowly service."

Beloved friends, *the Kingdom remains!* Over and over again the entrenched forces of denominational and ecclesiastical organization have demonstrated that they can continue to hold and exercise their official power. It is costly to differ with them; it is costly to separate from them. But, thank God, there is a mighty army of faithful believers who, with this young African prince and with the apostle Paul, are ready and glad to say, "But what things were gain to me, those I counted loss for Christ." Earthly honors, prestige, recognition, leadership, fellowship, may have to be abandoned.

But — THE KINGDOM REMAINS.

LESSON 1. APRIL 7. THE HEAVENLY FATHER

International Uniform Lesson.—Psalm 103:1-5, 10-14; Isaiah 40:27-31; Matthew 6:24-34; Luke 11:2; John 3:3-6; 8:40-47; 14:1-31; Romans 8:14-17; Hebrews 12:5-11; printed text, John 14:8-24

Golden Text.—Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psa. 103:13

The portion of the text indicated by the International Lesson Committee for printing in the lesson helps is John 14:8-24

KING JAMES VERSION

John 14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

AMERICAN STANDARD VERSION

John 14:8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask ¹anything in my name, that will I do. 15 If ye love me, ye will keep my commandments. 16 And I will ²pray the Father, and he shall give you another ³Comforter, that he may be with you for ever, 17 *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. 18 I will not leave you ⁴desolate: I come unto you. 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ⁵ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

16 And I will ²pray the Father, and he shall give you another ³Comforter, that he may be with you for ever, 17 *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. 18 I will not leave you ⁴desolate: I come unto you. 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ⁵ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

16 And I will ²pray the Father, and he shall give you another ³Comforter, that he may be with you for ever, 17 *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. 18 I will not leave you ⁴desolate: I come unto you. 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ⁵ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

¹Many ancient authorities add *me*. ²Gr., *make request of*. ³Or, *Advocate*. Or, *Helper*. Gr., *Paraclete*. ⁴Or, *orphans*. ⁵Or, *and ye shall live*.

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The Lesson as a Whole

By Robert C. McQuilkin, D.D.
President Columbia Bible College

Approach to the Lesson

A CHRISTIAN worker who has prayed with scores of unsaved men noticed that invariably these men begin their prayers, "O God." But when they have taken Christ as their Saviour, they pray, often without recognizing that they are doing so: "Father!" The first cry of the new-born soul is, "Father." In this new series of lessons on "Some Great Christian Teachings," the Committee has done well to begin with a study of the heavenly Father. For the foundation of all Christian truth is the being and nature of God. What is God like? The Lord Jesus came to answer this question. He revealed him as Father.

The Historical Setting

The ten lesson passages include a Psalm of David, about 1050 B. C.; a revelation concerning God by Isaiah, about 725 B. C.; messages of our Lord's in the Gospels, from A. D. 27 to the day before his death, April 6, A. D. 30; a passage in Romans, written about 58; a passage in Hebrews, written about A. D. 68.

Verse by Verse

John 14:8.—*Philip saith unto him.* The second of three notable questions in John 14 (vs. 5, 22). Philip is the disciple who

wants to have things demonstrated (John 1:43-45; 6:5-7; 12:21, 22).

Verse 10.—*I am in the Father, and the Father in me.* A tremendous assertion of equality, and of the truth of the presence of Christ in Heaven as well as the presence of the Father on earth in the Son. *Words . . . not of myself.* That is, not from him as apart from the Father (cf. 5:19, 30; 8:28; 12:49; 14:24).

Verse 12.—*Greater works than these shall he do.* The apostles did not work as great physical miracles as the feeding of the five thousand or the raising of Lazarus; but the miracles of salvation were indeed greater. *Because I go unto my Father.* At the right hand of God all authority and power is his, and this explains the greater works.

Verse 13.—*And whatsoever ye shall ask in my name, that will I do.* There should be no period at the end of verse 12. The connection is that in answer to prayer Christ works the greater works through those who believe in him. *That the Father may be glorified.* As the Father was glorified by the works Christ did on earth, so these other greater works will manifest the Father and glorify him (John 11:4; 12:28; 13:31; 17:1, 4; Phil. 2:11).

Verse 14.—*Ask any thing in my name.* The union of the Father and Son and the believer is the basis for the prayer of faith (cf. 15:7-10).

Verse 15.—*If ye love me, keep my com-*

mandments. The keeping of his commandments is an evidence that we love him (13:34; 15:12, 17; cf. 1 John 3:22, 23; 5:1-3).

Verse 16.—*I will pray the Father.* (Cf. 14:26; 15:26.) *He shall give you another Comforter.* The word is "Paraclete," "One called to be alongside"; much more than a Comforter; One who will be to them all that the Lord was. The word is found only here, in 14:26; 16:7, and 1 John 2:1.

Verse 17.—*The Spirit of truth; whom the world cannot receive.* They received not the Saviour, so cannot receive his gift of the Spirit (cf. 1 Cor. 2:14). *He dwelleth with you, and shall be in you.* The Holy Spirit was there, with Christ, and he would come in a new way to dwell within them after Pentecost.

Verse 18.—*I will not leave you comfortless.* "Orphans," emphasizing their need of a Father, and the supply of this need in Jesus. *I will come to you.* Primarily referring to his coming to abide in their heart when the Spirit is sent.

Verse 19.—*Because I live, ye shall live also.* Describing the vital union with his people; his resurrection eternal life is ours (cf. 1 Pet. 1:3).

Verse 22.—*Judas saith.* He is elsewhere called Thaddeus or Lebbeus, meaning "beloved." *Thou wilt manifest thyself unto us, and not unto the world.* Referring to the Lord's words in verses 17 and 19, also